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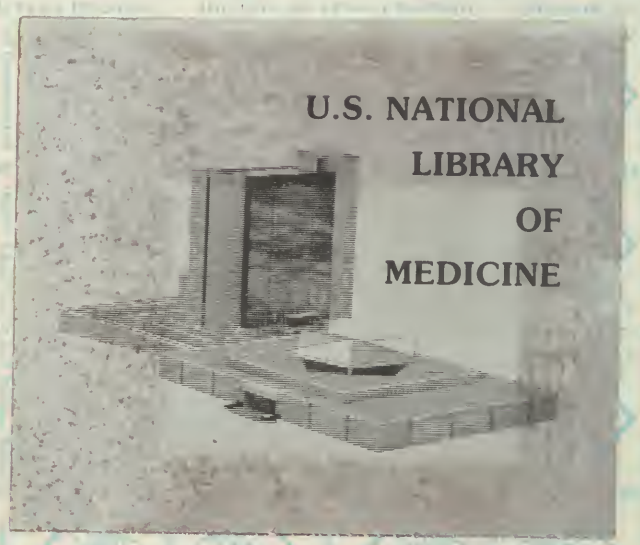

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Staff Thesis
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Sex Secrets

By ROBERT B. ARMITAGE, M. D.

"Let us forsake the Shadow and come out into the Light"

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PART I

WHY SEX SECRETS SHOULD BE TOLD

It is a sad commentary upon the intelligence and real purity of the thought of modern civilization, that the subject of the "why and wherefore" of sex should be regarded by so many as something to be avoided as impure, and "not respectable." Even the most elementary consideration of the subject must show us that a scientific knowledge of the important principles of sex manifestation is vitally essential not only for the intelligent performance of the duties of parenthood, but also for the best interests of race-preservation and race-culture.

To allow the too-frequently-evident perverted conception of sex to overbalance the normal, natural and sane conceptions of science, is not only a course most illogical, if not indeed actually lacking in sanity, but it is also a virtual confession that the racial ideals of sex are not of the highest. The real character of the individual is indicated by the character of his conceptions of things, and it is a rule that the nobler one's conceptions the higher is his character.

Sex the Key of Life.

The human body is the Temple of the Spirit—something pure and sacred, if anything is pure and sacred. And the sexual manifestations of the living creature are so closely bound up with the expression of Life that if the idea of sex be considered impure, then the idea of Life itself must be placed in the same category. If Life be a curse (and there have been some theologians and philosophers who have so contended), then sex, being nature's method of perpetuating Life, may be regarded with aversion.

But if Life be conceived as a blessing and a privilege (and it is so considered by most of the race), then sex must be regarded with respect, if we wish to be consistent.

The scientific study and consideration of the subject of sex is an actual duty of every intelligent and pure-minded person. To hold otherwise is a reflection upon nature, and upon the Creative Power which causes nature to be. That the idea of sex being an impure thing, and something unworthy of consideration by those pure of mind and clean of heart, is itself a perversion, is apparent to anyone who will divest himself or herself of prejudice, and who will but glance around at nature and her ways. It will be found that the sexual instinct, so far from being an impure thing or something to be ashamed of and apologized for, is really a very pure and ennobling thing, which manifests in some of nature's grandest expressions.

Sex the Source of Beauty.

Grant Allen, the English naturalist, once said: "Everything high and ennobling in our nature springs directly out of the sexual instinct. Its alliance is wholly with whatever is purest within us. To it we owe our brightest colors, graceful forms, melodious sounds, rhythmical motions. To it we owe the evolution of music, of poetry, of romance, of belles lettres; the evolution of sculpture, of decorative art, of dramatic entertainment. To it we owe the entire existence of our esthetic sense, which is, in the last resort, a secondary sexual attribute. From it springs the love of beauty; around it all beautiful arts still circle as their centre. Its subtle aroma pervades all literature. And to it, too, we

owe the paternal and marital relations; the love of little pattering feet and baby laughter; the home with all the associations that cluster around it; in one word, the heart and all that is best in it.

The Sense of Sex.

"If we look around among the inferior animals, we shall see that germs of everything which is best in humanity took their rise with them in the sexual instinct. The song of the nightingale, or of Shelley's skylark, is a song that has been acquired by the bird himself to charm the ears of his attentive partner. The chirp of the cricket, the cheerful note of the grasshopper, the twittering of the sparrow, the pleasant caw of the rookery—all these, as Darwin showed, are direct products of sexual selection. Every pleasant sound that greets our ears from the hedge or copse in a summer walk has the self-same origin. If we were to take away from the country the music conferred upon it by the sense of sex, we should have taken away every vocal charm it possesses, save the murmuring of brooks and the whispering of breezes through the leaves. No thrush, no blackbird, no linnet would be left us; no rattle of the nightjar over the twilight fields; no chirp of insect, no chatter of tree-frog, no cry of cuckoo from the leafy covert. The whippoorwill and the bobolink would be as mute as the serpent. Every beautiful voice in wild nature, from the mocking-bird to the cicada, is, in essence, a love-call; and without such love-calls, the music of the fields would be mute, the forests would be silent."

Sex in Plant-Life.

Allen might have carried his beautifully expressed statement even still further—into the realm of plant-

life. For the beautiful flowers with which nature adorns the world of plants are designed and intended almost solely for the purpose of attracting to them the insects which serve to fertilize them by carrying the pollen from the male organism of the plant to the female organism thereof. The bright colors and sweet juices of the flowers are designed by nature to attract the bees and other insects which serve as carriers of the fertilizing elements from the male to the female organism of the different flowers. The internal arrangement of the flowers is of such shape and size that the insect is forced to brush against the pollen in the male organism, and then to brush this off in the female receptacle. Moreover, the luscious fruits and berries have been evolved by nature simply for the purposes of carrying on the work of reproduction—the results of sex manifestation. The fruit and berry are created to serve the ends of the seed, which is the offspring of the union and blending of the two sex elements of the plant.

Why the Distinction?

In the sex-life of the plants we see many of the closest correspondences with that of the human being. The sexual processes and organism of the plant are akin to the sexual processes and organism of the human creature. Is there to be seen anything but purity in the sex-life of the flowers? Can the most captious find anything of which to complain there?—can the most prurient find anything there over which to gloat with sensual eye? No! the flower is immune—its purity is recognized and respected. Why? Simply because we recognize that the organism, functions, and processes of its sex-life are purely natural, clean, and worthy of

respect. There is no thought of sensuality regarding these manifestations.

Why Sex is Considered Impure.

Then why are the similar organism, processes, and functions of the human creature considered impure, instead of being regarded as quite as pure and sacred as are their counterparts in plant-life? Simply this (1) because fanatical perverted teachings have impressed upon the human race the suggestion that its sex functions were impure, unworthy, and "unholy," until the race has accepted the idea as being inherently true, though opposed to all of its natural instincts and impulses; (2) because man has abused and perverted his sexual nature, taking it away from its natural and normal purposes and offices, and making it rather an instrument for the gratification of lust and sensuality—by prostituting it to sensual indulgence, lascivious expression, and prurient contemplation.

When we get back to nature in the consideration of sex and its functions and processes, we likewise get back to natural and normal viewpoints and clean, sane judgments and conceptions. To those who have been harboring degraded conceptions and ideals of sex and sex-life, we would say: "Go back to Nature and study her ways, and learn that 'to the pure all things are pure.' In the words of the great Teacher, 'Consider the lilies of the field,' and take from them a lesson in natural and normal purity of thought and expression."

Perverted Ideas.

Dr. J. H. Greer well says: "Throughout the domain of nature the instinct of sex is paramount. In the higher kingdom of life the instinct is sub-

ject to the modifications of civilization, which alas! is not always for the best. And the lives of all men are colored by the thoughts of sex, which may be any of the varying shades between good and bad. Asceticism, on the one hand, strives to suppress as impure all thoughts and feelings regarding the relation of the sexes. Those who are so narrow as to conform to the letter while ignoring the spirit of true religion, may be cited as the most baneful of combatants of pure thought on the subject. As Kipling says: 'In the imputation of things evil, and in putting a wrong construction on things innocent, a certain type of good people may be trusted to surpass all others.' . . . Their perverted understanding, or lack of understanding, distorts and discolors much with which they come in contact. Seeking for the unlovely—the good, the beautiful and the true is lost to view. On the other hand is the unchaste, immoral sensualist, who believes that life means gratification of the senses, the most exquisite of which is the sexual relation. He drains the wine of life to the dregs, and, when at last sated, can see nothing of the true use of the bodily senses. The extremes exist because they do not know the truth."

Unclean Conceptions.

Edward Carpenter says: "Our public opinion, our literature, our customs, our laws, are saturated with the notion of the uncleanness of sex, and are so making the conditions of its cleanness more and more difficult. Our children have to pick up their intelligence on the subject in the gutter. . . . Till this dirty and dismal sentiment is removed, there can be little hope of anything like a free and gracious public life. With the regeneration of our

social ideas, the whole conception of sex as a thing covert and to be ashamed of, marketable and unclean, will have to be regenerated. That inestimable freedom and pride which is the basis of all true manhood and womanhood will have to enter into this most intimate relation to preserve it frank and pure —pure from the damnable commercialism which buys and sells all human things, and from the hypocrisy which covers and conceals; and a healthy delight in and cultivation of the body and all its natural functions, and a determination to keep them pure and beautiful, open and sane and free, will have to become a recognized part of national life. . . . There is no doubt that first of all the sex relation must be divested of the sentiment of uncleanness which surrounds it, and rehabilitated again with a sense almost of religious consecration; and this means a free people, proud in the mastery and divinity of their own lives, and in the beauty and openness of their own bodies."

The Bane and the Antidote.

In my opinion, the impure idea and conception of sex and sex functions arise from the erroneous identification of sex with sensual indulgence and passion. If sex were this, and nothing more than this, then few would feel moved to defend it. But as the primal and fundamental purpose and function of sex is the reproduction and perpetuation of the race, then a moment's serious consideration must inform us that there can be nothing impure concerning the normal sex-life, nor in anything legitimately connected with its processes. The moment that we begin to think of sex as having for its main reason for existence, and for its main activities, the conception and birth of the child, that moment do we find the

impure conception dropping from us and a new ideal and conception taking its place.

Some Hard Words.

When the world will raise itself to a mental and moral plane in which the word "sex" will be immediately associated with creative activity, then, and perhaps then only, will we think, speak, and write as freely, sanely and intelligently about the sex-functions as about any other functions of the human body. The fact that such is not now the case is a proof that the thinking of the world is wrong, and that its practices are no higher than its thoughts. The abuse and degradation of sex-functioning has resulted in the race harboring a degenerate conception and ideal of that which in its natural and normal manifestation is one of the highest of nature's processes. The fault is with the race—not with sex. These are hard words, but the unprejudiced reader will have to admit the truth thereof.

The Result of Prudery.

This impure conception of sex finds perhaps its strongest expression in all matters relating to the anatomy and physiology of the sexual organism. To many it apparently seems that the particular organs and parts of the body concerned with the sexual functions are base, unclean, and impure; and that, on the theory that "he who touches pitch is defiled," one who even thinks of, let alone discusses them, must possess an unclean and impure mind. Anatomical charts and physiological treatises on the subject are tabooed outside of the doctor's office. Women, in particular, are considered immodest if they seek to acquaint themselves with the facts of life concerning their most important physical functions. It is considered "not nice" for a young

woman to know anything about those phases of her physical being which are to play perhaps the most important part in her life. Can there be anything more ridiculous and insane? Is there any excuse for this folly? It is a matter which excites the most intense surprise, disgust, and despair of the average scientific thinker and observer. Notwithstanding the advance of the race, in this matter at least we find the common tacit acceptance of the fallacy that innocence and ignorance are identical. Is it any wonder that sane individuals are insisting upon turning on the light?

Breaking the Criminal Silence.

There is undoubtedly a move in the right direction on the part of thinking persons of our own times. The once repressed voice of sane thought is now beginning to be heard in the land. No longer is the discussion of sex and sexual functions confined to those vulgar minds who associate all ideas of sex with the gratification of sensual lust and the realization of lascivious longings, not to speak of the degenerate, unnatural, and often abnormal manifestations of sexual activity which custom has made to appear to many as virtually natural, normal and proper. No longer are the functions and processes of sex discussed only by those who see in them merely the subject of vulgar jest and obscene associations. In these latter-days the subject of sex has begun to regain its natural place in thought, writing, and expression—the "criminal silence" regarding it has at last been broken, and sanity is beginning to reassert itself.

Light on a Dark Subject.

The following quotation from an article in the British Medical Journal, one of the world's leading

medical journals, throws a strong light on a dark subject, and is worthy of the most careful consideration by those who have been accustomed to question the wisdom or "respectability" of speaking plainly concerning these subjects. The writer says:

An Important Question.

"Recent painful disclosures have among other results, raised an important question, which, in the present state of opinion, can be most readily discussed in the pages of a medical journal. We refer to the complete ignorance regarding the sexual organs and the sexual functions, which is permitted and, indeed, sedulously fostered by the ordinary education received by boys and girls in this country. Not only does our school system provide no information on these topics which so vitally concern the happiness of every individual, but the slightest allusion to the subject is apt to be rigorously prohibited, and perhaps branded as obscenity. The result is that there is a great deal of ignorance on these questions, and a still greater amount of half knowledge, which is more dangerous than either total ignorance or the fullest information.

Unnatural Ignorance.

"We have the authority of Sir James Paget for the statement that some men grow up, and even marry, in complete sexual ignorance; and that, while this is rare in the male sex, it is extremely common among cultivated and refined women. The decent veil which we conspire to throw over everything connected with the reproductive function serves, beyond doubt, some useful ends; and we trust that the English people will always be characterized by their delicacy of thought and expression in this matter. But we are convinced that this secrecy, this con-

spiracy of silence, has gone too far, and that it is productive of serious results. We object, in the first place, to it as unnatural. That our educational methods and social practice should permit men, or more frequently women, to marry without knowing what marriage involves, is not merely unnatural, but may be the cause of much matrimonial unhappiness. Parents and schoolmasters act as if innocence in such matters could last for life, and as if knowledge were a crime.

Poisoning the Fountain.

"But a more serious, because infinitely more common, evil is the objectionable mode in which sexual knowledge generally gets access to the mind. Instead of being conveyed in some plain and matter-of-fact manner, it is too often gained through the corrupting medium of lewd jest or obscene print. At the most emotional and plastic period of life, when new instincts are swelling up and causing great mental disquietude, we withhold from boys and girls the knowledge which nature is instinctively trying to impart, and we leave them to grope their way in darkness or to seek illumination from some unhallowed source. Why do the young so often regard an obscene work or print with such fearful but such irresistible interest? Not from mere depravity, as we so often assume, but because they are thus unconsciously seeking information which they have a right to possess, and which we are conscientiously bound to supply in some form which will enlighten the reason without inflaming the imagination and exciting the passions. Sexual knowledge is not wrong; its tendency is not necessarily injurious; but our mistaken methods of secrecy have undoubtedly the unfortunate effect of stimulating the imagination to

the highest point. We know the baleful fascination of forbidden fruit, not because it is sweet or pleasant, but simply because it is forbidden. This is a notable trait in human nature; but in our attitude toward sexual questions we have disregarded it, or rather acted in direct contravention of it. The sexual function is naturally powerful; but we enormously increase its attraction for the young by labeling it as forbidden fruit.

Why Some Girls Go Wrong.

"There is an aspect of the question which cannot be overlooked, especially as recent revelations have thrown a lurid light upon it. It has been abundantly proved that young girls are often entrapped to their ruin in the most utter ignorance of sexual questions, and of the physical significance of the act to which they are enticed. This is surely a lamentable instance of propriety overreaching itself. Innocent ignorance is always attractive; but, if the means of luring the innocent victim to her doom, it is surely more dangerous. How then, is the girl approaching sexual maturity to be made acquainted with the solemn facts of the creative act, and guarded against associating them with the base impulses of passion? We commend this difficult question to the consideration of our readers. In this respect, also, the mothers and the teachers have a very solemn duty, and it is opportune to ask how, when, where, and by whom it is best performed."

Fig-Leaf Modesty.

Dr. Bernard S. Talmey says: "Sex attraction being one of the principal objects of the lives of a considerable part of mankind, it is surprising that until recently sexuality was not looked upon with

great favor, and that a sane knowledge of sex and reproduction was assiduously withheld from the people. While our ancestors considered the sex functions sacred, by a strange mental process it is now considered shameful. . . . Only those most occupied with amatory delights feign to look with contempt upon sex and to despise its wonderful functions. To the really innocent and pure, all things are pure. The result of this morbid sense of shame is that there is scarcely any other subject so completely ignored as the sex function, although so much of the health and happiness of the race depends upon it. This false sense of shame is the cause of our modern fig-leaf modesty and prudery, which attributes a particular obscene meaning to everything sexual. It has created that diseased imagination, depraved beyond all hope, which can find any prurient gratification in the cold, chaste nakedness of ancient marble.

Prurient Prudery.

"The mere nude arms or legs of a small schoolgirl, the naked limbs of a Tyrolean peasant, or the grandest works of art awaken in them lascivious thoughts. Individuals with such traits are accustomed to interject their own diseased imagination, guilty conscience and obscene sentiments into the purest artistic creations, be they sculptured, painted, written, or spoken. . . . The tendency of the mind is to project in imagination upon the world about us what we possess in our own souls. An accentuated mental attitude in an individual is, as a rule, proof that in its subconsciousness dwells a type of reversed feeling to the one that is active in consciousness. **The excessive prude is generally at heart a sensualist.**"

The "Stork-Method" of Reproduction.

"The prudery and obscenity of these victims of a diseased imagination and perverted moral sense have succeeded in distorting our judgment upon questions of sex in such a way that any desire for scientific instruction in these subjects has become inextricably confused with ideas of prurience and impropriety. Matters pertaining to the generative functions are, as a rule, excluded even from treatises on physiology. But for the anatomists and alienists, nothing would be known about the physiology of normal love. **The zealots wish to persuade us that the population of the earth increases by the stork-method.** Even the physician who is often called upon for advice about things pertaining to the psychological phase of sex, prudishly ignores the mightiest of human instincts which is so intimately related to human weal and woe. He is conversant with the sexual question by virtue of his anatomical and physiological knowledge, and he is well aware of its hygienic, sociological and ethical importance. But when he is to furnish enlightenment on psychic or pedagogic questions of sex, he is embarrassed because of a lack of knowledge of sex psychology."

"Sex O'Clock."

This same well-known authority adds the following very appropriate observation concerning certain "faddist" tendencies now too much in evidence: "In the last decennium, a certain change has taken place in this respect. A wave of sex discussion is sweeping over the civilized countries of the world. The former taboo on the discussion of sexual matters has been more or less removed and the veil lifted. Things which not very long ago could not have been mentioned in polite society except in whis-

pers and with low breath, are now publicly discussed in season and out of season. As is often the case, we have turned from the one extreme of complete darkness to the other extreme of too glaring light. Sex enlightenment runs rampant at present. It haunts the stage, lurks in innumerable societies and crops out in newspapers and magazines."

The Road to Freedom.

In my own opinion, the work of educating the general public in this matter of sex and the functions thereof, should proceed along the general lines hereafter to be mentioned and stated—which general lines shall be followed in the present book—these lines are as follows:

Dignified Discussion.

I. The question of sex should be taken out of the limbo to which it has so long been relegated, and brought out into the light of day. It should be discussed and considered in a dignified, scientific way, avoiding on the one hand the furtive, "glancing over one's shoulder" mental attitude toward it, and likewise avoiding the over-emphasis which has been placed upon it by some of the would-be reformers, of which mention has been made, and which has brought down upon this hectic discussion the epigram that "sex o'clock has struck" in modern society. By keeping the subject free of these two extremes, the element of "forbidden fruit" is taken away from it, and it is no longer a subject to be dreaded as "un-nice" on the one hand, or as "delightfully dreadful" on the other. Let the full light of the sun shine upon the subject of sex—but do not stage it so that it is "in the limelight" all the time. The one plan results in natural interest and thought, while the other arouses only a morbid, feverish at-

tention far removed from the scientific mental attitude.

The Influence of Words.

II. The public mind should be familiarized with the technical, scientific terms relating to the reproductive organism, its parts, functions, and processes, just as it has been made familiar with the corresponding terms relating to the organs, processes, and functions of digestion and assimilation. As it has been stated in this chapter by one of the authorities quoted therein, even our higher text-books of physiology omit all reference to this important part of the physical processes of life. To read one of such text-books one might suppose that the race was sexless and devoid of the organism concerned with the reproductive functions and processes. As a writer has said: "Our language is badly fitted with the necessary terms; and the untrained parent, ignorant of the anatomical expression, would find it hard to convey the necessary information without incurring the suspicion, and, in his own mind, the reproach of indelicacy." We are ruled largely by our words; and a careful examination will reveal the fact that the idea of the "impurity" of the sexual organism is largely the result of the association thereof with vile, vulgar, ribald, obscene terms. An acquaintance with the proper scientific terms which are absolutely devoid of such vile associations and suggestions would help to clear the atmosphere materially.

The Evils of Flippant Allusion.

III. The public taste should be influenced by plain speech and positive examples in the direction of an avoidance of the now too common practice of thinking and speaking of the sex-functions in a light, flippant manner, or with a suggestive laugh or smile.

The "spicy" joke or anecdote should be frowned upon in this connection, and the use of the stage for "double meaning" witticisms concerning sex should be condemned. Flippant allusion to sex should be discouraged. There is a dignity due to sex, and we should always respect it and accord it its due. I do not wish to be understood as advocating "passing a law" to prohibit this objectionable practice—such a plan would be worse than useless. All that is needed is the education of popular taste in the matter, for public opinion and taste is one of the strongest methods of repressing an objectionable custom or habit of a people. It is of course understood that I am not offering this suggestion from any prudish motives—my only concern is that the subject of sex should be accorded a dignity which is impossible when it is the stock subject of flippant remark, racy stories, and suggestive allusions. Other physiological functions are not so treated or regarded; and when the physiology of sex is made clear to the public mind, it will lose its interest as a subject of flippant allusion, particularly when the taste of the public is educated to frown upon this practice.

Scientific Associations.

IV. The public should be educated to associate the sex-life of the human race with that of plant-life, and the lower forms of animal life, as set forth in the works upon natural history and comparative physiology, that we may perceive nature's constant purpose in providing all living creatures with the organism whereby life is to be perpetuated. As Dr. Kellogg has well said: "By this means, not only is additional information imparted, but the sexual function in man is divested of its sensuality. It is viewed as a fact of natural history, and is associated

with the innocence of animal life and the chaste loveliness of flowers. Thus the subject comes to be regarded from a purely physiological standpoint, and is liberated from that association with grossness which is the active cause of sensuality."

The best proof of this claim is had in the cases of persons engaged in scientific investigations in which the subject of sex in plant-life and the lower forms of animal life is involved; such persons, as a rule, are found to be remarkably free from both the customary prudery of their fellows and also from the disposition to treat sex matters as the subject of jest or flippant allusions. It is a sad commentary upon the intelligence and taste of the race that the idea of the "impurity" of sex is associated only with the sex-life of human beings, while the corresponding functions of the lower forms of life are practically free from such suggestion except, perhaps, in the minds of the extremely vulgar and abnormally lewd members of the race, and those of the "prurient prudes" who are really quite closely allied to the other class just mentioned. This subject is worthy of careful thought.

The Dignity of Human Sex.

V. The public should be educated to realize that the idea of the sexual relation between the male and female of the human race is rendered worthy of the term "human" only when there is present the element of true love and affection between the mates. Nature demands more of the human being than of the plant or the lower animal; to the other necessary elements she adds that of true respect and love. Of mankind, being higher, it demands higher things. Sex relations between men and women attain only their highest form and manifestation when respect

and love are present, in, around, and about them. All else is a prostitution of one of nature's highest manifestations in us. As Carpenter has beautifully expressed it: "With the maturity of the moral nature, the supremacy of the pure human relation should be taught—not the extinguishment of desire, but the attainment of the real kernel of it, its dedication to the well-being of another—the evolution of the human element of love, balancing the natural—till at last the snatching of an unglad pleasure, regardless of the other from whom it is snatched, or the surrender of one's body to another for any reason except that of love, become things impossible."

Why Sex Secrets Are Told.

This, then, is the reason that this book has been written and published—the reason why sex secrets have been told. By brushing away the cobwebs of ignorance, and the accumulated smut of prurient prudery on the one hand, and of obscene suggestions and associations on the other hand, the eye becomes able to see clearly and the mind to think cleanly. This clearness of mental vision, and cleanness of mental reasoning, renders the individual **pure in heart and in mind**, and enables him to view, consider and decide upon the important facts and principles of sex life in such a manner as to unquestionably demonstrate the truth of the ancient axiom:

"To the Pure, All Things Are Pure."

PART II

THE ANATOMY AND PHYSIOLOGY OF SEX

It has been customary among writers of brief essays on the subject to which this chapter is devoted, to lay special stress upon the anatomical phase of the subject—the phase which concerns itself with a description of the different parts or organs concerned with the sexual functions; the physiological phase, which is concerned with the actual processes of reproduction, being treated as merely an accompaniment of the former phase and as incidental thereto. I shall reverse this order in this chapter, deeming the physiological processes to be the main purpose and intent of the existence of the anatomical parts and organs, for reasons which will be apparent as we proceed.

The Evolution of Sex.

The main purpose of sex activities being that of reproduction and generation of offspring, nature has concerned herself positively and intently with such purpose, evolving various and diverse forms of organisms with which to carry out her intent and ends. The evolution of the processes of reproduction is a most interesting subject of thought to scientific minds, and it clearly brings out the real meaning and intent of sex in all of its many phases, from the lowest to the highest form of manifestation. In order that the sex processes of the human race may be intelligently understood and appreciated, it will be well for us to briefly consider the corresponding processes in the lower forms of life.

Cell-Division.

In the lowest forms of life reproduction is accomplished by the simple process of division, the parent cell (which combines both sexes in itself) enlarging and taking on the form of a dumb-bell, which is followed by a breaking of the thin connecting link and the separation of the two cells. In such forms of reproduction it is impossible to distinguish between the parent-creature and the child-creature—for the parent has simply enlarged its size and then divided itself into two creatures.

Conjugation.

A little higher in the scale we find instances of the union and blending together of two cells, one of which has certain "male" characteristics and the other certain "female" characteristics. This union or blending process is called "conjugation," which is then followed by a "budding" of many cells which afterward drop off from the father-mother cells and start existence on their own account. This stage is a distinct evolutionary advance from that mentioned in the preceding paragraph, and marks the beginning of true sex activity and life.

Sex Differentiation.

As the scale of life ascends, the two sexes become more sharply, clearly and strongly differentiated; and special organs are developed whereby each sex is rendered better able to perform its own appropriate sexual functions in the processes of reproduction. The female then becomes the real mother, the purpose of the male being merely that of fertilization. Both male and female creatures are simply specialized individuals sprung from the original bisexual cell. The intent of nature in thus evolving the duality of sex is of course unknown; but by

many it is believed to indicate that desire for variation which is strongly apparent in the activities of the higher forms of living things, both in animal life and plant life.

Hermaphroditism.

Many of the lower animals, as for instance the oyster and other shell-fish, the worms and the snails, are bi-sexual, combining the elements and organism of both sexes in the one individual. In some species of these hermaphroditic creatures, there is what is called "self-fertilization"—that is, the male cells of the creature fertilize its female cells; certain worms propagate in this way. In other species, as in the earthworm, for instance, "cross fertilization" takes place—that is two of the creatures mutually fertilize each other at the same time, the male cells of the one fertilizing the female cells of the other, while at the same time the male cells of the second creature fertilize the female cells of the first one. This double fertilization also occurs in the case of certain species of the snail, in which there is a complicated dual-copulative act performed.

Hermaphroditic "Throw-backs."

There is sometimes a "throw-back" toward hermaphroditism among the higher animals; for instance, fish are sometimes found which are male on one side and female on the other side. In much rarer instances this abnormality sometimes manifests in the higher animals; and still more rarely even in the human race. Moreover, in the higher animals, and even in the human race, the normal individuals are found to show physical traces of rudimentary and undeveloped organs corresponding to the normally developed organs of the opposite sex. For instance, in the human individual we find the

undeveloped breasts of the male, and his prostate gland which is really an undeveloped uterus; while in the female we find the clitoris, which is practically an undeveloped penis.

Sex Processes in Plant-Life

Life breaking into two paths of manifestation, that of animal-life and plant-life, respectively, carries with it the ever present and ever important function and division of sex. Let us consider first the manifestation of sex in plant-life. Besides the interest attached to the subject itself, it gives us the key to much that we find in the animal sex-life, including the human sex activities.

Male and Female Elements in Plants.

The male and female elements are found in every plant, just as in every animal. The flower is the sexual organism of the plant, and contains within itself several sexual organs, male and female. The male organism of the flower fertilizes the female organism of another flower, and the seed is produced by reason thereof. In some cases the male and female elements appear in different parts of the plant, while in others (and these form the great majority) each flower contains both the male and the female elements. In the first mentioned class is found the Indian corn, in which the male element is in the "tassel," and the female in the "silk"; the seeds of corn are evolved from the female flower after it has been fertilized by the male element.

Sex-Organs in Plants.

In the ordinary flowers, in which are combined the two sexes, we find the **calyx** or cup-like lower part of the flower covering its base, and usually green in color; also the **corolla** or crown of the flower, usually

composed of bright-colored petals or leaves—these two combined form the receptacle for the two sexual organisms of the plant, i. e., (1) the **stamen**, or male organism; and (2) the **pistil**, or female organism. The **stamen**, or male organism, is an upright thread-like filament, bearing at its top two tiny sacs, called **anthers**, containing a very fine powder called the **pollen**, which is the active male element of fertilization. The **pistil**, or female organism, rests in the centre of the flower, in the middle of the **stamens**, and secretes and stores in a tiny cell the **ovule** or female reproductive principle. Crowning the **pistil** are found the **style** and the **stigma** which lead to the interior of the **pistil**.

The Flowery Nuptial Bed.

Linnaeus, the eminent botanist, says: "The **calyx** is to be considered as the nuptial bed; the **corolla** constitutes the curtains; the **anthers** are the testes; the **pollen**, the fecundating fluid; the **stigma** of the **pistil**, the external genital aperture; the **style**, the vagina, or the conductor of the prolific seed; the **ovule** of the plant, the womb; the reciprocal action of the **stamens** on the **pistil**, the accessory process of fecundation."

How Flowers Are Fertilized.

Fertilization in plant-life consists of the application of the **pollen** to the **stigma**, which is accomplished in many ways. In some few cases the **pollen** simply drops upon the **stigma** of the same flower—this is known as "self-fertilization." But in the majority of plants the **pollen** is carried away by the wind, or on the wings of bees, butterflies, or other insects, where it finally reaches the **stigma** of another flower—this is called "cross-fertilization."

Self-fertilization is prevented in the majority of plants by reason of the fact that the male and female elements of the same flower do not reach maturity at the same time. The fruit, berry, and seed of the plant are of course the products of the reproductive activities resulting from the union and blending of the male and female sex elements of the plants—their offspring, their children.

Some Startling Facts.

Dr. Kellogg gives us the following most interesting and instructive picture of the manifestation of something like "mind" in the plants, in connection with their sexual and reproductive activities. He says:

"In many instances, the action of plants seems to be prompted by intelligence. At the proper moment, the **corolla** contracts in such a way as to bring the **stamens** nearer the **stigma**, or in contact with it, so as to procure fecundation. In some aquatic plants, the flowers elevate themselves above the surface of the water while the fecundation is effected, submerging themselves immediately afterward. Other very curious changes occur in flowers of different species during the reproductive act. The **stigma** is observed to become moistened, and even to become slightly odorous. Often, too, it becomes intensely congested with the juices of the plant, and sometimes even acquires an uncommon and most remarkable degree of contractibility. This is the case with the **stigma** of the tulip and one variety of the sensitive-plant, and in these plants it is observed to occur not only after the application of the **pollen** to the **stigma**, but when excited by any other means of stimulation. The flowers of some plants, during and after fecundation, also show an increase of heat, in some cases so

marked as to be readily tested with the thermometer. This is said to be especially the case with the arum of Italy. In some plants in which the **pistil** is longer than the **stamens**, thus elevating the **stigma** above the **anthers**, the female organism is often observed to bend over and depress itself, so as to come within reach of the **anthers**."

Sex Processes in Animal-Life

Just as in plant-life we find the male and female elements of reproduction, so do we find their correspondences in animal-life, including human-life. The male element is called the "**sperm**" or "**spermatozoon**" (plural, **spermatozoa**); the female element is called the "**ovum**" (plural, **ova**), or egg.

The Spermatozoa.

The **spermatozoa**, or male elements of reproduction, are very minute, living, moving creatures, each resembling a microscopic tadpole, consisting of a head, a rod-like body, and a thin hair-like tail, the latter being in constant motion from side to side, by means of which the **spermatozoon** is enabled to travel rapidly from one point to another. In man, the **spermatozoa** measure about one six-hundredth of an inch, and are present in enormous numbers in the seminal fluid of the male. They are constituted of protoplasm, the material substance of which all life is composed. They are believed to be developed from a parent sperm-cell, by the process of segmentation or cell-division which has been previously described in this chapter. They dwell in a gelatinous substance, which, mingling with other fluidic secretions of the glands of the male, constitutes the male seminal fluid, which is ejaculated by the male in the process of copulation.

The Ovum.

The **ovum**, or female element of reproduction, is a tiny egg-like cell, consisting principally of protoplasm, with a nucleus, or "germinal vesicle" which plays an important part in the ripening, fertilizing, and subsequent division of the cell; also combined with other substances, especially, in many cases, with a supply of yolk which serves as nourishment for the future embryo. The **ova** are formed in the ovaries of the female, and at a certain regular period pass downward through a duct to a position in which they may be fertilized by the **spermatozoa** or male element.

Fecundation.

In animal life, **fecundation** or conception is obtained by the union, combination, or blending of the male and female elements—the entrance of the **spermatozoa** into the **ova**, the former penetrating into the latter, and the two elements then combining to form a new and more complex cell from which develops and evolves the embryo or rudimentary organism, which in turn evolves into the perfect young or offspring of the species. You will note that the processes involved in fecundation in animal-life are practically the same as those which we have seen to be operative in plant-life. Nature has a few elementary and fundamental patterns which she uses in her various manifestations, these being adapted or adjusted to fit the special requirements of the case as may be necessary by reason of the demands of environment.

The Physiology of the Sperm.

Geddes, the famous authority on the subject of sex-physiology, says of the sperm: "The **sperm** (a)

is specialized as a highly active cell; its minimal size, the usual absence of any encumbering nutritive material, the contractility of the tail, and the general shape, all fit it for characteristic mobility. More than one histologist has likened it to a free muscle-cell, or to a flagellate monad. (b) Furthermore, the **sperm** has very considerable power of persistent vitality. Not only does it often remain unexpelled in the male animal without losing its functions, but it may retain its fertilizing power after remaining for weeks, or even months, in the female organism. In the earthworm, the **spermatozoa** pass from one worm to another, not directly to the **ova** nor to the female ducts, but to be stored up in special resorvoirs or spermathecae. So it is with many animals. The **spermatozoa** received by the queen bee during her single impregnation, are for a considerable period—even for three years—used in fertilizing successive sets of worker and queen **ova**. Quite unique, however, is the case of one of Sir John Lubbock's queen ants, which laid fertile eggs thirteen years after the last sexual union with a male. The **spermatozoa** had apparently persisted all that time. Hensen cites the fact that a hen will lay fertilized eggs eighteen days after having been separated from the cock; and that in bats, indeed, **spermatozoa** may remain alive a winter in the uterus of the female.

"In most European bats, indeed, sexual union occurs in autumn, but the **sperms** are simply stored in the uterus, for ovulation and fertilization do not take place till spring. In exceptional cases however, especially in young forms which were not mature in autumn, pairing occurs in spring. An exactly parallel condition is known in some snakes. Thus, Rolinat notes, in regard to Tropidonotus viverinus,

that mature females are inseminated in the autumn previous to the egg-laying in June or July, but in females laying for the first time copulation probably occurs in early spring. (c) Remarkable, too, and again suggestive of monads, is the power the **sperms** have of resisting great deviation from the normal temperature. The presence of acids has usually a paralyzing influence, but alkaline solutions have, on the whole, the opposite effect."

The Physiology of the Ovum.

The same authority, Geddes, discusses the characteristics of the **ovum**, or female element, as follows: "The **ovum** presents all the essential features of any other animal cell. There is the cell-substance, consisting in part of genuine living matter or protoplasm; and there is the nucleus, or germinal vesicle, which plays such an important part in the subsequent activities of the cell. Besides the living matter there are simpler substances, especially in many cases a reserve capital of yolk-nutriment for the future embryo. The modern masters of microscopic technique have detected many, many marvels in the egg-cell, which we cannot at present discuss, but it is important to recognize clearly that although the **ovum** is in a sense simple, being a single cell, it is not structureless like the white of egg. In many instances, the **ovum** is but the surviving competitor among a crowd of surrounding cells, which to start with were potential **ova**. This is an often forgotten chapter in the struggle for existence—the struggle between germ cells. There is a struggle between potential **ova**; there is also enormous elimination among the **spermatozoa**, even after they come in close quarters with the **ovum**. Many are almost suc-

cessful, but in most cases only one fertilizes, i. e., survives. And even after the eggs begin to develop there is often elimination from enemies; thus it is stated that only about one-third of the eggs of the New Zealand lizard ever hatch. In the third place—and this is the rarest form—the egg-cell acquires a store of food-material from a special yolk gland, as in many of the lower worms."

The Physiology of Fecundation.

As we have seen, fecundation or conception in animal-life is brought about by the blending of the **sperm**, or male element, with the **ovum**, or female element. This blending, of course, is brought about by actual contact of the two respective sex elements. This bringing-together, or contact, is accomplished by nature in a great variety of ways and methods, all of which in the higher forms of life are grouped together under the general term of "coition" or "copulation." In copulation, the **spermatozoa** are ejaculated from the male receptacle through the appropriate passage and orifice, and (in the majority of cases) directly into the orifice and channel or passage of the female; and finally come in actual contact with the **ovum** of the female—usually in the body of the female (though in a few isolated instances outside of her body, as will be noted presently). When a **spermatozoon** comes in actual contact with an **ovum**, it penetrates the outer covering of the latter, whereupon a new thick membrane forms around the **ovum** immediately, thus preventing the entrance of other **spermatozoa**.

Nature's Many Methods of Fecundation.

The variety of processes and methods applied by nature to the function of fecundation are worthy of

intelligent scientific consideration, and for this purpose I herewith give you the following quotations from Geddes, a leading authority on the subject:

"The adaptations which secure that the **sperms** shall reach the **ova** are very varied. Sometimes it seems almost a matter of chance, for the **sperms** from the adjacent males may simply be washed into the female, as in sponges and bivalves, with the nutritive water-currents. In other cases, especially well seen in most fishes, the female deposits her unfertilized **ova** in the water; the male follows and covers them with **spermatozoa**. Many may have watched from a bridge the female salmon ploughing along the gravelly river-bed, depositing her **ova**, careful to secure a suitable ground, yet not disturbing the already laid eggs of her neighbors. Meanwhile, she is attended by her (frequently much smaller) mate, who deposits **milt** upon the **ova**. In the frog, again, the eggs are fertilized externally by the male just as they leave the body of his embraced mate. Or it may be that the **sperms** are lodged in special packets, which are taken up by the female in most of the newts, surrounded by one of the male arms in many cuttle-fishes, or passed from one of the spider's palps to the female aperture.

"Starved" Sperm-Cells.

"In the majority of animals, e. g., insects and higher vertebrates, copulation occurs, and the **sperms** pass from the male directly to the female. Even then the history is very varied. They may pass into special receptacles, as in insects, to be used as occasion demands; or, in the higher animals, they may with persistent locomotor energy work their way up the female ducts. There they may soon meet

and fertilize **ova** which have been liberated from the ovary; or may persist, as we noticed, for a prolonged period; or may eventually perish. When the **sperms** have come, in any of these varied ways, into close proximity to the **ovum**, there is every reason to believe that a strong osmotic action is set up between two kinds of elements. The **spermatozoa**, which seem so well to deserve Rolph's epithet of 'starved,' appear to be powerfully drawn to the well-nourished **ovum**, and the latter frequently rises to meet the sperm in a small 'attractive cone.'

Chemotactic Action.

"Often, however, there is an obstacle in the way of entrance in the form of the egg-shell, which may be penetrable only at one spot, well called the micropyle. Dewitz has made the interesting observation that round the egg-shells of the cockroach **ova**, the sperms move in regular circles of ever-varying orbit; and points out that thus, sooner or later, a **sperm** must hit upon the entrance. He showed that this was a characteristic motion of these elements on smooth spheres, for round empty egg-shells or on similar vesicles they moved in an equally orderly and systematic fashion. The persistence with which the **spermatozoa** often force their way to the **ova** makes it impossible to doubt the reality of a strong chemotactic action. One illustration will suffice. According to Dr. Sandone's account of the impregnation in the rotifer Hydatina senta, the **spermatozoa** of the male, which are injected into the body-cavity of the female, reach the totally enclosed eggs by boring through the thin membrane at a point where the mature **ova** are situated—a process not known in any other animals. The oval head of a **spermatozoon**

was seen to attach itself to the membrane of the ovary, the tail continued to make lashing movements, the head was gradually forced through the membrane, and the tail followed, the whole process taking about ten minutes.

Spermatophore Packets.

"A not infrequent mode of fecundation is by means of spermatophores, or packets of **spermatozoa**. They may be seen at times attached to the earthworm, or found within the leech and snail. Even in newts, spermatophores may be formed, and taken up as such by the females. In the spider the **spermatozoa** are stored in a special receptacle on the palp, and hence hastily transferred to the fierce female. In cuttle-fishes this mode of impregnation is yet more marked. One of the 'arms' of the male, much modified, and laden with spermatophores, is thrust, or, in many cases, bodily discharged into the branchial cavity of the female, where it bursts. Such a discharged arm was, on its first discovery, regarded as a parasite.

Strange Processes.

"A curious aberration from the ordinary relations is where two distinct individuals of a species of fluke (Diplozoon) physically combine in almost lifelong union. In many cases, again, there is a sexual attraction between male and female, but without any copulation. The female, accompanied by her mate, deposits **ova**, which he thereupon fertilizes with **spermatozoa**. A slightly more advanced stage is seen in the frog. Fertilization is still outside the body of the mother, but the male, embracing the female, liberates **spermatozoa** upon the eggs, just as these are laid. In the majority of cases, however,

special organs for emitting and receiving **spermatozoa** are developed, and copulation occurs. The male organ is often an adaptation of some structure already existing, as in many crustaceans, where modified appendages form external canals for the seminal fluid.

Remarkable Instances.

"The copulation may be quite external, as in crayfishes, etc., where the male, seizing the female, deposits **spermatozoa** upon the already laid eggs. Oftener, however, it is internal, and the intromittent organ is inserted into the genital aperture of the female. True copulation may occur without the presence of special organs—notably in the case of many birds, where the cloaca of the male is apposed to that of the female. **The spermatozoa,** forcibly expelled by the excited male organs, pass up the female ducts, probably in part as the result of peristalsis, but chiefly at least by their own locomotor energy, and one of them may eventually fertilize an **ovum.** In addition to the intromittent organ, and the lower portion of the female duct which receives it during copulation, there may be auxiliary structures, such as true 'claspers' for retaining hold of the female."

Parthenogenesis.

There are many very interesting variations from the ordinary processes of fecundation to be noted by the student of biology and natural history. Among these variations that known as Parthenogenesis is particularly interesting. By Parthenogenesis is meant the production of new individuals **from virgin females** without the intervention of the male element—the generation of the young from the unfertilized egg. A well-known and typical instance of

Parthenogenesis is found in the case of certain species of the plant-louse. In this particular case the male and the female copulate in the ordinary manner, and the female lays eggs which are hatched in the usual way. But (here note the difference) the young so hatched are not normal uni-sexual insects like their mother and father—they are instead unusual and peculiar sexual creatures, neither male nor female, yet not hermaphroditic; they are described as "imperfect females."

"Imperfect Females."

These "imperfect females" do not seek fertilization from the males of their species, then producing eggs (as did their mother). Instead, they produce young creatures by a process resembling the "budding" of the lower life-forms, which has been previously described in this chapter. These "budded" young creatures in time likewise "bud" and bring forth a new generation. And this process is repeated until **nine generations** of "budded" creatures have been produced in due time. **In the ninth generation a few normal males and females are produced**—these mate in the usual way, and the whole process is repeated until another nine generations have been produced; and so on ad infinitum.

Alternating Generation.

In some of the species of the polyp family (a very elementary animal creature closely resembling a plant) a similar "budding" process is manifested. The young so produced, however, are not like the parent creature but are tiny creatures which swim about as independent organisms. They do not grow until they resemble the parent polyp and in turn "bud" forth young—but, instead, **they are fertilized**

in the usual manner and lay eggs. These eggs, however, when hatched produce creatures resembling the grandparent polyp, and like the latter in time "budding" forth young. And so the process continues indefinitely, each generation alternating as above stated.

Peculiar Domestic Arrangements.

A peculiar domestic arrangement exists in the life of the Bilharzia, a parasitic worm dwelling in the internal cavities of other animals. The male worm of this species carries the female around with him in a peculiar arrangement of folds of skin which is called a "gynaecophoric canal." A reversal of this strange arrangement is found in the case of certain species of barnacles, in which the female carries her male mate around with her, hidden in and protected by a tiny pocket-like arrangement of her body. The male, in this last mentioned case, is very much smaller than the female, and in some cases is quite different from her in appearance; the difference in size and appearance between the two creatures is, in fact, so marked that for a long time naturalists considered the male to be a parasite dwelling with the larger creature. In some of these species, the female has been found carrying several mates around with her in this manner.

A Curious Sex Duel.

Dr. T. R. Jones, F. R. S., of England, in one of his scientific works relates the following account of the mating of the snails—these creatures, as we have seen, are bi-sexual, or hermaphroditic, having both male and female sexual organs fully developed and operative in the work of reproduction. Dr. Jones states the process observed by

himself and other scientific authorities, as, follows:

"The manner in which snails copulate is not a little curious, their union being accompanied by preparatory blandishments of a very extraordinary kind, that to a spectator would seem rather like a combat between mortal foes than the tender advances of two lovers. After sundry caresses between the two creatures, during which they exhibit an animation quite foreign to them at other times, one of the snails unfolds from the right side of its neck, where the generative orifice is situated, a wide sacculus, which, by becoming everted, displays a sharp dagger-like speculum, or dart, attached to its walls. Having bared this singular weapon, it endeavors, if possible, to strike it into some exposed part of the body of the other snail, who, on the other hand, uses every precaution to avoid the blow, by speedily retreating into its shell. But, at length, having received the sexual wound, the smitten snail prepares to retaliate, and in turn uses every effort to puncture its assailant in a similar manner. The darts are generally broken off in this encounter, and either fall to the ground, or remain fixed in the wounds which they have inflicted.

"After these preliminary stimulations, the snails proceed to more effective advances. The sac of the dart is withdrawn into the body, and another sacculus is by a like process protruded from a common generative aperture. Upon this last named sacculus two orifices are seen, one of which connects with the female generative system of the animal, while from the other a long whip-like filament, the male attachment, is gradually unfolded, being gradually everted like the finger of a glove, until it attains the

length of an inch or more. Then each of the two snails fertilize each other, and is itself fertilized at the same time."

The "Will-to-Live."

Biology and natural history affords the student many similar examples of nature's varied processes of reproduction—the main principle however always being that of perpetuation of the species, no matter by what methods this may be best accomplished. Surely, to paraphrase the old saying, "Nature works in wondrous ways, her functions to perform." The "Will-to-Live" in nature is ever in evidence. As a writer has well said: "Nature manifests as an evolutionary principle, unerringly providing for the continual advance of the race. She does this, often, by creating in such numbers of each kind that, after allowing a wide margin for all possible accidents to individuals, the race shall still continue." As the poet says, she is:

"So careful of the type it seems;
So careless of the single life."

The Female-Element Rules.

The student is usually forced to the logical conclusion that the female-element—the mother-element—rules the life processes; the male-element being merely an accessory and secondary feature of the process, evolved for convenience and efficiency. As a writer says: "Even in hermaphroditism the female element is predominant, being more largely concerned with the reproductive and generative processes; the male element apparently existing merely for the purpose of energizing, or inciting into creative activity the female element. As the scale is ascended, the male individual becomes specialized

apparently for convenience in forming unions with female organisms removed in space from the original female—thus imparting variety and variation to the process of evolution. In the generative and reproductive processes, the mother-element is the principal and predominant one." Modern biologists have succeeded in artificially stimulating the **ovum** of the females of the lower life-forms (by chemical means), so that they bear young (repeated for many generations) which are perfectly normal in every respect—all this seems to bear out this statement. **The female is nature's original reproductive manifestation—the male is simply a by-product of evolution.**

PART III

THE HUMAN SEXUAL ORGANISM

Having become acquainted with the scientific teaching regarding the anatomy and physiology of sex as manifest in plant-life and animal-life, respectively, let us now proceed to a similar scientific consideration of the same organisms, functions, and processes as manifested in human-life. By understanding the manifestation in the lower forms of life, we are better able to grasp, understand and appreciate the corresponding manifestation in the higher form of life of our own species.

The Male Generative Organism.

The generative organs and secretions of the human male are as follows:

(1) **The Testes, or Testicles,** which are two glands which secrete the seminal fluid of the male. They consist of two glandular organs, oval or egg-shaped, from one to one and one-half inches in length, and one inch in breadth, weighing from six to eight drachms, suspended in the **scrotum** or pouch by means of the **spermatic cords;** they secrete the **semen,** or seminal fluid. The **testes** are well protected by nature, having six separate coverings, the two outer being composed of the muscles and skin of the **scrotum.**

(2) **The Scrotum,** or pouch containing the **testicles,** is composed of two joined halves, the left half being slightly longer than the right, and containing a greater length of the **spermatic cord.**

(3) **The Spermatic Cord,** by which the **testes** are supported in the **scrotum,** is composed of arteries,

veins, lymphatics, nerves, and the excretory ducts of the testicles; it extends from the inner abdominal ring to the back part of the testicles.

(4) **The Prostate Gland** is a muscular, glandular body, located in front of the neck of the bladder, and at the commencement of the **urethra** (the canal which carries the urine from the bladder, and which in the male serves also as a seminal duct, tube, or canal, through which the **semen** is conveyed, and from which it is discharged in copulation). The **prostate gland** resembles a horse-chestnut in shape and size. It secretes a milky fluid which passes from the prostatic ducts into the prostatic portion of the **urethra.** This fluid is slightly acid, and is believed to impart activity and motion to the previously inert **spermatozoa.**

(5) **The Cowper's glands** are two small lobulated glands, above the size of peas, situated one on each side of the membranous portion of the **urethra,** close above the bulb, each gland having an excretory duct opening by a minute orifice in the bulbous portion of the **urethra.** They secrete a mucous albuminous fluid, somewhat alkaline, just before the ejaculation of the **semen,** which, like the secretion of certain minute glands connected with the **urethra,** serves as a lubricant, and also possibly to neutralize the effects of the acid urine covering the urethral walls, which acidity adversely affects the **spermatozoa.**

(6) **The Seminal Vesicles** (vesiculae seminales), are two small pouches lying between the rectum and the base of the bladder. They serve as reservoirs for the **semen,** and also secrete a fluid which is added to the latter for the purpose of diluting its thick secretion. Their ejaculatory ducts are two in number, one on each side. The mucous secretion of the

seminal vesicles constitutes the bulk of the fluid of the semen.

(7) **The Semen,** or male seminal fluid, is secreted by the **testes,** and is stored in the reservoirs of the **seminal vesicles,** as has been stated. It consists of (a) a fluid known as "the liquor seminis," which is transparent and colorless; and (b) of solid particles of protoplasm, namely, the seminal granules and the **spermatozoa.** The **spermatozoa,** of course, form the essential and vital element of the **semen,** the other fluids and secretions serving only secondary and accessory functions and offices. The characteristic odor of the **semen** is caused by the presence of phosphate of spermin.

The **Semen,** in the process of ejaculation, or ejection, is forced from the **seminal vesicles** by the muscular contraction of their parts; passing into the **urethra** it is met by the secretions from the **prostrate gland,** the **Cowper's glands,** and of the **urethral glands,** all of which fluids are poured out in considerable quantity by reason of the nervous excitation of these glands.

(8) The **Spermatozoa,** or living elements of the **semen,** are **very minute living creatures.** In an ordinary emission of human **semen** there is estimated to be **from two hundred millions to three hundred millions** of these **spermatozoa,** any one of which is capable of fertilizing the female ovum, though only one of which can succeed in so doing, as has been explained in the preceding chapter. A drop of fresh **semen,** examined under a powerful microscope, is seen to be "alive and moving," somewhat resembling a disturbed ant-hill. The movement continues for several hours, until the **spermatozoa** finally die.

Each **spermatozoon** consists of three parts, viz.: (a) the head, which contains the nucleus of the male reproductive cell; (b) the body, a non-nucleated mass of protaplasm, simpler in structure than the nucleated portion; and (c) the tail, which is a vibrating swimming-organ, similar to that found in certain simple forms of independent living creatures. The **spermatozoon** has its own independent motion, as it propels itself along by a wriggling, switching, whip-like motion of its tail (similar to the motions of the tadpole).

(9) The Penis, or male intromittent organ, has in the process of reproduction the office of conveying the **semen** from the male organism to the organism of the female. (It also serves to convey the urine from the bladder.) It consists of erectile tissue arranged in three cylindrical compartments, each surrounded by a fibrous sheath. It terminates in an enlarged bulbous body known as the "**glans penis.**" It is surrounded by blood-vessels, nerves and skin, the latter terminating in a prolongation called the prepuce or "foreskin." The ejaculation of the **semen** through the **urethra** of the **penis** is effected by strong peristaltic contractions of the various parts of the male sexual organism involved in the process.

The Female Reproductive Organism.

The generative organs and secretions of the human female are as follows:

(1) The Ovaries, or egg-producing organs, are two oval bodies lying one on each side of the **uterus** or womb. In these the **ova**, or eggs, are produced and formed; the **ovaries** being analogous in function to the **testes** of the male. Each **ovary** is about one and one-half inches **long**, one inch wide, and

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one-half inch in thickness. In addition to their attachment to the broad ligament, they are held in position by folds or ligaments running to the fundus (upper thick end or body) of the **uterus**, and to the fimbriated extremity of the **fallopian tube** (the latter to be described presently). The **ovaries** are covered with a dense, firm coating which encloses a soft fibrous tissue, abundantly supplied with blood-vessels, which is called the "stroma." Embedded in the mesh-like tissue of the "stroma" are found numerous small, round, transparent vesicles, in various stages of development, known as "the Graafian follicles," which are lined with a layer of peculiar granular cells. These "Graafian follicles" are the receptacles of sacs which contain the **ova** or eggs which constitute the female reproductive germs. Each vesicle, or follicle, contains a single **ovum** or human egg. These **ova**, or eggs, are the result of a continual process of transformation from genital epithelia or layers of cells into **ova**. The single genital epithelium or cell leaves the lining of the **ovary**, and moves toward the centre; there it surrounds itself with other cellular substance and forms the "Graafian follicle," and in time the ripe **ovum** is evolved.

(2) **The Ovum**, or human egg, is a very small spherical body, measuring about one two-hundredth of an inch in diameter. It has a colorless transparent envelope which encloses the yolk; the yolk consists of granules or globules of various sizes which are embedded in a viscid or sticky fluid. In the centre of the yolk is a very small vesicular body consisting of a tenuous transparent membrane; this is known as the "germinal vesicle." This, in turn,

contains a very tiny granular structure, opaque, of yellow color, known as the "germinal spot."

When the time is reached in which the **ovum** is to be discharged, the "Graafian follicle" becomes enlarged by reason of the accumulation of fluids in its interior, and there is exerted a steady and increasing pressure from within, outward, which causes a yielding of the surrounding tissue; this causes a protrusion from the **ovary**, and an expulsion from it with a gush, owing to the elasticity and reaction of the neighboring tissues. Following this rupture, there occurs an abundant hemorrhage from the vesicles of the follicle, the cavity being filled with blood, which then coagulates and is retained in the "Graafian follicle." The formation and development of the "Graafian follicle" begins in the girl at puberty and continues until the menopause, or "change of life" in the woman. Many follicles are produced, but very many do not produce **ova**, and so gradually atrophy. The ripening and discharge of **ova** produce a peculiar condition of congestion in the entire female generative organism, including the **fallopian tubes, uterus, vagina,** and even the external organs.

(3) The Fallopian Tubes are the ducts of the **ovaries** which serve to convey the **ova** from the **ovaries** to the cavity in the **uterus**, or womb. They are two in number, one on each side, each tube being about four inches in length. They extend from either side of the fundus (upper thick end or body) of the **uterus**, through the broad ligaments which support them and the **ovaries** in position, until they communicate with the **ovaries**. They are lined with a membrane composed of the same kind of peculiar hair-like cells which are found in the lining of the

uterus, the purpose of which in the present case is to urge forward the ova or eggs to the uterus. The ova do not have the power of self-movement, as do the spermatozoa, but are mechanically carried forward to their destination.

(4) The Uterus, or womb, is a hollow, pear-shaped muscular organ, about three inches long, two inches broad, and one inch thick. It is the organ of gestation, receiving the fecundated ovum in its cavity, supporting and retaining it during the development of the foetus or embryo (the unborn young creature).

The upper and broader part of the uterus is called the fundus; the lower contracted portion is called the cervix. The cervix or "neck" of the uterus, projects into the vagina, forming the os uteri or "mouth of the womb." The uterus is composed chiefly of a muscular coat, its walls consisting of strong muscular fibres which contract independently of the will, as do the similar muscles of the stomach and bladder. The muscular walls and the arteries are capable of great distension during pregnancy. The healthy womb-muscles are capable of a tremendous resistance, which is more than sufficient to expel the child with but slight labor. The uterus is located just behind and slightly above the bladder. It is supported by eight ligaments which in a healthy condition hold it firmly and easily in place. During the climax of the copulative act the uterus descends somewhat; the uterine orifice of the tubes is widely opened; the cervical orifice of the uterus is dilated; and a suction is created which facilitates the movement and entrance of the seminal fluids of the male; thus greatly encouraging fecundation or conception.

The internal surface of the uterus has a lining

of mucous membrane, thickly studded with minute hair-like cells which manifest continuous motion. In the lower part of the womb this motion is in the direction of the fundus, or upper portion of the womb; while in the upper part of the organ the movement is in the opposite direction; the purpose of these movements being to carry the male elements toward that portion of the womb into which the **fallopian tubes** discharge the product of the **ovaries**—the **ovum**, or female element. The **uterus** is supplied with follicles around its neck which secrete a very firm, adhesive, mucous substance, which is used to form a gate or door across the entrance of the womb during gestation or pregnancy; and which also serves to guard against the accidental displacement of the **ovum** or egg. During and just after menstruation the **uterus** becomes enlarged and more vascular. During pregnancy it increases in weight. After the birth of the child it resumes almost its former size, but its cavity is then larger than before conception. In old age it becomes atrophied and denser in structure.

(5) **The Vagina** is the canal or channel leading from the vaginal orifice to the **uterus** or womb. It is situated in front of the rectum, and behind the bladder. Its length averages about five or six inches; and it curves upward and backward, reaching and enclosing the lower part of the neck of the **uterus.** On either side of the **vagina,** near the orifice, are "the two glands of Bartholine," which correspond to the "Cowper's glands" in the male; the purpose of these glands is twofold, viz.: (a) that of moistening and lubricating the sexual organism preparatory to the copulative act; and, (b) by the alkaline nature of their secreted fluids neutralizing

the acidity of the **vagina** which otherwise would be harmful to the **spermatozoa.**

The **vagina** is lined with a muscular coat, a layer of erectile tissue, and an internal mucous lining. It is capable of great extension at childbirth, after which it retracts to its normal size and shape. The office of the **vagina** is (a) to serve as a complement to the male intromittent organ in the copulative act, and to thus make possible conception; (b) to serve as a passage for the menstrual fluids; and (c) to afford a passage for the delivery of the infant at childbirth.

(6) The External Parts of the female reproductive organism (known as "the vulva") are as follows: (1) The **Mons Veneris** or "hilly" eminence in front of the pubis, above the other external organs; (2) The **Labia Majora,** or the outer folds of flesh which enclose the vaginal orifice, extending downward from the **mons veneris;** (3) The **Labia Minora,** or inner folds of mucous membrane, hidden by the larger folds just mentioned; and anteriorly embracing the **clitoris** and forming its prepuce or "foreskin." The aforesaid external organs have for their principal purpose the protection and covering of the entrance to the **vagina** and to the meatus urinarius, or urinary orifice of the female, which lies close to the margin of the **vagina** about an inch below the **clitoris.** (4) The **Clitoris** is a small erectile organ in the upper part of the external organism, and is partially hidden by the **labia minora.** It is analogous in position and general form to the male intromittent organ, or **penis,** although very much smaller in size and not perforated by the urethra. Its extremity is a small rounded tubercle which is extremely sensitive. The function of this

organ is apparently to transmit the sexual stimuli to the remainder of the organism. (5) The **Vaginal Orifice**, or outer entrance to the vaginal passage or channel, is surrounded by the sphincter vaginae muscle. It is usually partly closed by the "hymen" in the case of virgins, although cases are known in which even in infants the hymen is found ruptured or even not present; and, on the other hand, in the case of some married women it has been found intact; so, accordingly, it is not now considered as an essential feature of virginity as in former times. The "hymen" is a membranous fold, sometimes circular in shape, with an opening in the centre; in other cases it extends across only the lower part of the orifice. In some cases it is found extending across the entire orifice, but this is abnormal and requires surgical attention. After coition, or sometimes only after the first confinement, the hymen is torn or ruptured; it afterwards shows only in remnants.

The Menstrual Processes.

Menstruation, or the "monthly flow" of the female human being, consists of the discharge of bloody fluid from the **uterus**, and hence from the **vagina**, which occurs in all healthy, non-pregnant women from puberty to the menopause or "change of life."

Puberty, or the age at which woman begins her possible child-bearing existence, varies in regard to the age at which it appears in different individual women. In temperate climates the average age is about fourteen years, while in tropical countries it often appears a year or so earlier, and in arctic countries a year or so later. The time of its appearance, however, depends materially upon the tem-

perament, race, hygienic conditions, and general environment of the individual woman.

At the first, the menstrual flow manifests in scant amount and at irregular intervals; but before long the regular characteristic monthly flow manifests itself. Once established, menstruation occurs at intervals of every twenty-eight days, on the average, although in some individual cases it occurs as often as once every twenty-one days, while in other individual cases it occurs as seldom as once every six weeks, all without exceeding the bounds of normal functioning. It ceases during pregnancy, and often during the period of lactation or nursing of the babe. The flow lasts for about four or five days on the average, gradually increasing during the first half of the period and gradually decreasing during the second half thereof. It ceases (usually gradually, though sometimes suddenly) at the time of the **menopause** or "change of life" of the woman.

Menopause, or "change of life," occurs at the average age of about forty-five years, but varies greatly in the cases of different individuals—in some cases the "change" does not come until the woman is "well in the fifties." As a rule, it may be said that the child-bearing period of any woman extends over a period of about thirty years on the average.

What Causes the Menstrual Flow?

The menstrual flow follows a hypertrophy of the mucous membrane of the **uterus**, which is accompanied by the later shedding of the hypertrophied membrane. This leaves exposed the underlying vessels, which bleed. Dr. Talmey says of this: "The main function of the **uterus** is to serve as a couch or resting place for the fertilized **ovum** during its

development. For this end a wound has to be set in the lining of the **uterus** to facilitate the grafting of the fertilized **ovum**, just as a gardener makes a slit for ingrafting the young shoot. The preparation of the ingrafting of the young animal is accomplished by the monthly changes in the **uterus** preceding menstruation." The menstrual flow consists of a thin, bloody fluid, having a peculiar odor, in which is combined blood, thin skin, and mucous membrane, and mucus from the **uterus** and the **vagina**. The mature **ovum** or egg is discharged and reaches the **uterus** at the menstrual period.

The Life-History of the Ovum.

The **ovum**, or egg, when discharged from the **ovary**, is at first surrounded by a few cells which serve as nourishment, but which soon disappear. It enters the **fallopian tube** and begins its journey toward the **uterus**, being urged on its way by the constant movement of the lining-cells of the interior of the **tube**, in the direction of the **uterus**. Certain changes in its structure also now occur. Its passage to the **uterus** may be interrupted, and it may get lost and finally discarded from the system. But the **ovum** that is successful finally arrives at the **uterus**, where it awaits impregnation of fertilization by a **spermatozoon** of the male. If copulation occurs within a reasonable time after the arrival of the **ovum**, the latter is impregnated and fertilized—fecundation results, conception ensues. In such event the **ovum** is attached to the walls of the **uterus**, and in time develops into the foetus or embryo, finally evolving into the infant awaiting delivery at the hour of childbirth. If, however, the **ovum** is not impregnated, because of absence of copulation, or

failure of fertilization, it gradually loses its vitality and is finally cast off with the other uterine waste-products.

In the process of copulation the **spermatozoa** are deposited in the **vagina**, usually at its upper end, but sometimes in the lower portion; and, in rare and peculiar cases, even at or about the vaginal orifice or outer opening. In either case they travel up the remaining distance of the **vagina**, until they enter the womb. In the **uterus** they come in contact with the **ovum**, and one (and one only) **spermatozoon** fertilizes the egg.

The **spermatozoa** possess wonderful vitality and power of locomotion. They have been frozen in ice, and found to still possess vitality when released after several days. There are cases known in which **spermatozoa** deposited on or about the outer female genitals have managed to travel inward and upward until they have finally reached the **uterus**, when conception has resulted. Such cases are, of course, very rare—but they exist, well authenticated and generally accepted as facts.

The **spermatozoa**, in due course, finally come in contact with the **ovum**. Then one or more of them, by means of a furious lashing of the tail, manage to penetrate the outer covering of the **ovum**, and to enter the space between the outer covering and the real body of the egg. Several **spermatozoa** may effect an entrance into this outer space, **but only one is permitted to enter the real body of the egg.** The moment that the real body of the **ovum** is penetrated by one **spermatozoon**, a tough covering is immediately formed, which prevents the entrance of others. Some authorities have thought that a peculiar chemical change also results immediately, which serves

to repel the other **spermatozoa**, or else to paralyze their activities. At any rate, the fact remains that but one **spermatozoon** is permitted to enter the real body of the **ovum**, and to there impregnate and fertilize the latter; the remaining **spermatozoa** finally dying out and being expelled from the system of the female. The successful **spermatozoon** loses its tail, it serving no further purpose of its existence; and the remaining head and body-piece becomes what is known as "the male pronucleus."

Where Impregnation Occurs.

It must not be supposed, however, that impregnation of the **ovum** may occur only in the womb. Cases are known in which the **spermatozoon** has travelled along the **fallopian tubes** and impregnated the **ovum** there; and in rare cases the **spermatozoon** seems to have even penetrated to the **ovary** itself, and there impregnated the **ovum** on the surface of the **ovary**. Some very good authorities, for that matter, insist that all normal impregnation occurs at the end of the **tube**, rather than in the body of the womb. But, at any rate, wherever the impregnation takes place, the fertilized **ovum** finally reaches its resting place in the **uterus**, where it abides during the period of gestation, unless disturbed by accident or through unnatural interference.

The Blended Nuclei.

The "male pronucleus" and the "female pronucleus" blend almost immediately after the impregnation, becoming fused together in the centre of the body of the **ovum**, and thus forming the "first segmentation-nucleus." The "first segmentation-nucleus," thus formed by the blending and forging together of the respective male and female nuclei

in the ovum, begins process known as "segmentation." It undergoes a rapid change, and then splits into halves, forming two separate cells; these do likewise, and four cells exist; then follows, in rapid succession, separation into eight cells, sixteen cells, thirty-two, sixty-four, and so on, until the developing ovum consists of a combined mass of very minute granular-like cells. The segmentation of the nucleus is followed by the segmentation of the yolk of the egg. After the egg has been subdivided into a great number of these cells, the latter begin a centrifugal motion, away from the common centre, which results in the formation of a complete inner lining of closely-packed cells, with a central cavity filled with the yolk liquid.

The "Primitive Trace."

In the meantime, the uterus has been prepared for the reception and care of the developing ovum. A thick spongy, juicy, mucous membrane forms, into which the developing ovum passes, and to which it attaches itself. This membrane soon completely envelops the ovum, and shuts it off from the rest of the uterus. There now appears at one point on the ovum an opaque streak, which is called the "primitive trace" of the embryo—the first beginning of the young living creature. The "primitive trace" grows in length and breadth. At this point the ovum ceases to be an "ovum," for it has been transformed into the "embryo."

Embryo and Foetus.

The term "embryo" is generally applied to the developing young creature in the earlier stages of its growth, especially before the end of the third month of its existence in the womb. After the end

of the third month it is generally called "the foetus" (pronounced, fee-tus). In nine solar months (forty weeks, or 280 days, to be exact), the young human child has been completely evolved from the **ovum**, passing through the stages of embryonic and foetal development, and finally reaching the time for its birth into the outer world. Its complex organism has been evolved from the single cell of the blended nuclei of **sperm** and **ovum**—surely a wonderful miracle, yet one so common as to be overlooked by most of us.

From Simple to Complex.

From the most simple forms are evolved in the developing young creature the most complex organs and parts. The heart is formed from a tiny straight line of cells, by enlargement and partition. The stomach and intestines are developed from a tiny line of cells arranged as a tiny tube—the stomach being formed by a dilation of one part of the tube, while the larger intestine experiences a similar though lesser distention and a greater growth in length; the smaller intestines are formed by growth in length and circumference. The other organs develop from similar beginnings.

The Early Stages of the Embryo.

Dr. Helen Idelson, in "Medical Wochenschrift," gives the following very interesting and instructive statement regarding the development of the embryo during the first thirty days of its uterine existence:

"The growth of the embryo after fecundation is very rapid. On the tenth day it has the appearance of a semi-transparent, grayish flake. On the twelfth day it is nearly the size of a pea, filled with fluid, in the middle of which is an opaque spot presenting the

first appearance of the embryo, which may be clearly seen as an oblong or curved body—the embryo is plainly visible to the naked eye on the fourteenth day. The twenty-first day the embryo resembles an ant or a lettuce seed. Many of its parts now begin to show themselves, especially the cartilaginous beginnings of the spinal column, the heart, etc. The thirtieth day the embryo is as large as a horse-fly, and resembles a worm bent together. There are as yet no limbs, and the head is larger than the rest of the body. When stretched out it is nearly half an inch long."

The Hidden Artist.

Huxley, the eminent English scientist, in one of his lectures gave a wonderfully instructive recital of the development of the egg of a salamander. I shall reproduce a portion of it here, for it pictures equally well the slower development of the human embryo from the ovum, which we have just considered. Huxley said:

"Examine the recently laid egg of some common animal, such as a salamander or newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and so purposelike in their succession, that one can only compare them to those operated by a skilled modeler upon a formless mass of clay. As with an invisible trowel, the mass is divided and sub-divided into smaller and smaller portions, until it is reduced to an aggregation of granules not too

large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions, in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than the achromatic lens would show **the hidden artist**, with his plan before him, striving with skilful manipulation to perfect his work."

The Eternal Mystery.

An earth-visiting gigantic inhabitant of another planet or world, possessed of and using a sufficiently large and powerful microscope (with X-Ray attachment), could witness an almost identical process occurring in the case of the human **ovum** enclosed in the **uterus** of the mother. From such a simple beginning, you, the reader, and I, the writer, have come. Every living thing, high and low, has evolved from similar humble beginnings. The simple cell is the beginning of life—and all living forms are aggregations of cells, simple and complex. Man may picture the processes of development—but the Principle behind these ever remains a Mystery!

PART IV
THE PSYCHOLOGY OF SEX

Psychology informs us that the great majority of the activities of mankind are in response to the two great classes of feelings or emotions which may be designated as follows: (1) The feelings and emotions of self-preservation, including the desire for food, shelter, and material comforts; and (2) the feelings and emotions concerned with the perpetuation of the species, including all sexual desires, and all manifestations of affection or love of the opposite sex, high or low. As an old writer once expressed the same idea: "**Hunger and Love—these two desires rule the world.**"

The Knowledge of Sex-Psychology.

While, as we have seen, there has been a decided movement of late years in the direction of the general subject of sex hygiene, sex-physiology, and sex-ethics, there has been an absence of a similar interest in that phase of sex which is concerned with the mental springs leading to the activities of sex-life. This is to be regretted, for it is an evidence of one-sidedness. It is as if one were to content himself with the study of engines and machinery, and at the same time to neglect all study regarding the power or energy by means of which the engines and machinery are operated.

The Importance of Sex-Psychology.

Dr. William J. Robinson well says: "The more deeply I delve into the study of sexual psychology, the more patients I see, the more marital misery I

am called upon to alleviate, the more conjugal entanglements I am asked to disentangle, the more convinced I become of the tremendous importance of the sexual instinct in every sphere of our life, the more imbued I become with the idea of the necessity of studying the problem thoroughly, from every point of view. I have no hesitation in stating that at least half of the world's misery is in some way, directly or indirectly, connected with the sexual sphere. The people themselves may not be aware of it, but if they studied the matter deeply, they would find that the underlying trouble is of a sexual nature."

The Law of Sex-Psychology.

The law or principle governing the entire range of the phenomena of sex-psychology has undoubtedly as its basic purpose, intent, or direction of its activities, the preservation and perpetuation of the species. Just as the instinct of hunger and protection of the body undoubtedly is the urge of nature in the direction of preserving the health and life of the individual; so is the instinct of sex, love, affection between the opposite sexes, in all of its higher or lower forms, undoubtedly the urge of nature in the direction of perpetuating the species. The law of sex-psychology is the law of reproduction. All manifestations of sex-attraction are but disguised features of this underlying urge or law of nature.

The Unconscious Impulse.

Dr. Bernard S. Talmey says: "The law governing the phenomena of sex has evidently been prescribed for the purpose of the preservation of the species. This preservation is at the basis of sexual desire, and, because the ultimate aim is unknown to

the agent, the desire is instinctive in nature. For every instinct is an inward impulse, an unconscious, involuntary prompting to action, without a distinct apprehension of the end which nature has designed should be accomplished thereby. Hunger for love and hunger for food are both based upon the two instincts of preservation, the instinct of the preservation of the individual and the instinct of the preservation of the kind.

The Two Hungers.

"The hunger for food, manifested already by the new-born baby, is based upon the instinct of the preservation of the individual; the sex-urge, manifested by youths and maidens at the time of puberty, is based upon the instinct of the preservation of the species. The active principle of the mind, which is energetically devoted to the gratification of the sensual desire, and the state of mind which is constantly yearning to satisfy the sensual want, are the promptings of this instinct. The absorbing feeling which seeks the consummation of its purpose, as well as the selection of the means to be employed, is not based upon previous experience. They are internal, unconscious messages which give rise to the conscious impulses, without waiting for the conscious stimuli which, later on, co-operate with the impulse to affect the nervous centres."

Nature's Sly Methods.

Although the man and the maid may know it not, nature has the future child in her "mind's eye" when she brings the twain together, causes them to fall in love with each other, and unites them in mating and marriage. The tiny hands of the future child urge the two lovers together, clasp their hands to-

gether, and pronounce the blessings upon them—all unseen and unsuspected by the two lovers, who do not dream that a long line of future descendants are dwelling in the dim Future, waiting impatiently for the two lovers to recognize and consummate their matehood. As Emerson has said: "The lover seeks in marriage his private felicity and perfection, and no prospective end; and nature hides in his happiness **her own end**—namely, progeny, or perpetuity of the race. * * * We are made alive and kept alive by the same means."

The Cosmic Urge.

From the cosmic point of view, love is not a mere matter of the sighs, the glances, the mutual longing of a pair of young people gazing into each other's eyes in the moonlight, over the old garden gate. These things, important though they may be for the two lovers who are lost to the outside world, and who feel that "there is only one world, and only two people in it—US!" are but mere trivial incidents in the great Cosmic Urge of life, which bears us on its bosom as its waters flow toward the sea. And, yet, in a way, the incident is symbolic of the great thing itself. The two lovers find a new consciousness—the "me" blends into the "thee," and finally a new composite consciousness arises—the consciousness of "us." And, in precisely the same manner, though on a greater scale, does the Cosmos wipe out the relative distinctions of time, space, and personality—and sees in the wooing, loving, and mating of the two young people the active and actual cause of a chain of events and happenings which will henceforward manifest throughout centuries of time, over miles of space, and in and through millions of personalities.

A Part of the Whole Thing.

Let us not fall into the error of believing that human love is something apart from the general trend of the Cosmic Urge—something intended only for the gratification of personal pride, personal desire, or even the personal longing for companionship and understanding. True it is that these personal needs are taken into consideration and are provided for—are in fact used as **instruments in the hands of nature** for the furtherance and completion of her purposes. But the real aim, purpose, intent, and reason of these personal emotions may be found only in the greater, grander, and more general order of the universe. Had not a certain brown-eyed maid of the stone-age met a certain strong, vigorous young cave-dweller—had not these two loved, wooed, and mated—then the whole wonderful train of events and happenings which have since resulted therefrom would not have occurred; and millions of persons now on earth would not be here—their places would be taken by others, and, of course, the entire course of history would have been materially changed. So, we see, behind the apparently trivial wooing and mating of a simple pair, many of the greatest of future events may hide.

Why Nature Smiles.

Stop for a moment and try to realize how different things would have been if at any stage of the history of the long line of ancestors of Cæsar, Napoleon, Luther, Cromwell, Shakespeare, Darwin, Edison, Abraham Lincoln, Wilhelm II of Germany, and other prominent personages of history, a certain couple had failed to meet, fall in love, woo, win, and mate! And equally strange is it to think that upon the lov-

ing and wooing of certain men and maids of today depend the coming of the great men and women of the future. From the first man and woman of the race, unto the last man and woman, has run and will run an unbroken chain of mating of man and woman. And each of the pair of lovers in the past, and in the present, and in the future, have been, are, or will be, moved to play their parts in the great cosmic drama of the ages—believing all the while that they are acting solely because they have discovered such wonderful qualities in each other which causes them to long for a blending of soul and body. Each lover has thought that he or she has made an original discovery—that no other person has ever experienced the same feelings—that a miracle has happened. But old Dame Nature, behind the scenes, smiles cheerfully, knowing full well "by heart" the lines of "the old, old story, that is always new," and seeing full well just what really lies behind the virgin love of the lovers.

What Is Love?

It is no light task to define human love. So many elements are contained within its circumference—so many forces contend for the mastery in its manifestation—that it presents a great variety of views, the number of which is determined only by the number of positions from which it may be viewed. It has been said that every person has his or her own particular conception of love, the conception depending entirely upon the temperament, character, and environment of the person, and reflecting much of his or her own personal experience. Hence we find the same term, "love," described as a purely animal, sensual thing, on the one hand; while at the other

extreme we find the ultra-sentimental conception, which is so ethereal that it is lost in the clouds; or the romantic ideal, which transcends common-sense and human experience.

Opposing Views of Love.

On the one hand, we find the conception in the erotic literature and plays of the day, which seek to define human love as mere lust and sensuality—an abnormal hot-house counterfeit of the normal feeling. Another class of persons would treat the subject of love as consisting of a mixture of good-fellowship, friendship, and the reasonable mutual gratification of the demands of the physical sexual desire. Others incline to a vague, and ofttimes sickly sentimentality, or unreal romanticism concerning love. Still another class would refine love until all color of the physical is eliminated, and nothing but an ethereal, so-called "spiritual" sentiment remains. It is difficult, moreover, to secure a calm, reasonable hearing in the matter. One class of persons will object that such subjects are "un-nice," and not to be discussed in public, nor written about in books intended for public circulation. Another class will resent the attempt to discuss the subject of love from a scientific standpoint, and will cry "cynic!" or "materialist!" to one attempting to place the subject on a sane, scientific basis. The first class show by their objection the low ideals of love held by themselves; while the second class show that they have sought to live in the clouds of sentiment and poetry, ignoring the plain facts of natural history and biology.

Love is a Natural Process.

Nordau quite truthfully says: "Love is composed of perfectly natural elements." And these elements

are neither something of which to be ashamed, nor are they something which is too ethereal to be considered in a sane, common-sense way. Human love is neither a base thing, nor is it an ethereal thing which is incomprehensible to any except those experiencing it. To understand love, we must look to its beginnings; but not stopping there, we must follow its evolution from root to fragrant flower. Only in this way is a sane comprehension of it possible.

The Elemental Roots of Sex-Attraction.

The elemental urge of sex-attraction (divested of its acquired attributes in the direction of the higher forms of affection) undoubtedly is, as stated by Moll (a) the desire to be in close physical contact or association with the person of the opposite sex awakening the attraction; and (b) the desire for the copulative sex relation. The first of these desires expresses itself as a craving for and attainment or possession; the second, as a craving for a relief of the physical nervous tension. Dr. Talmey says regarding these two associated desires: "These are, then the two desires the individual is well aware of, and which it is anxious to gratify. The real purpose of the instinct of sex has been hidden to man. Seldom or never is amativeness guided by the conscious intent to propagate the race. Sex-activity is chiefly desired for the satisfaction of the sensual cravings. * * * Sensual love is the only kind of love the greater part of humanity know. This love has no depth or duration, and when satisfied cares no longer for the object for which it temporarily hungered. For when sense forms the chief part of the compound feeling, love will not long survive possession. * * * To such a lover, 'I love you' means 'I long

for you, covet you, and am eager to enjoy you.' All indulgences and favors shown to the mate are only meant as means to gain a certain end, and when this cannot be attained, sensual love will change into the contrary passion of hatred."

The Egoism of Sensual Love.

Dr. Talmey also well says: "Sensual love is characterized by the egoism which lies at its foundation. Joy and sorrow, hope and fear, which may be found in sensual love, are only the selfish aspects of passion. The moods of hope and despair may disquiet or delight also those who love only as a carnal appetite. A desire which is the most violent and the most engrossing of all passions, a craving which next to hunger and thirst is the most powerful and imperious of all appetites may cause all kinds of selfish pleasures and selfish pains. Even attachment and fondness are no proof of the existence of pure love. The manifestations of attachment may spring from selfish interest; they may 'be the rewards for favors to come.' Fondness, displaying a silly extravagance or unseemly demonstrativeness, does not prove true love; it may be only a foolish, doting indulgence. * * * An individual may risk life and comfort to obtain possession of a coveted body for its own enjoyment. Such actions are no indications of genuine love and, generally, they prove just the contrary; just as the unrestrained, unlimited desire which ignores all considerations of honor, prosperity and peace, does not prove true love but, on the contrary, the urgings of the primal instinct.

Two Kinds of Love.

"The greater part of humanity has never known the emotions of sentimental love. Men and women

with blunt intellects also have blunt feelings and are incapable of experiencing pure love. They can only be inspired by the love of the body. This love, to be sure, is not necessarily coarse or obscene, yet it is a stranger to sentimental love. * * * This common, everyday kind of love, which is nothing else but a refined sexuality, pure and simple, has been elevated to a fetich by the modern so-called intellectuals and extolled in and out of season. The advocates of the new love-morality show by their attributes, as love at first sight, that what they understand by love is sensual love. Yet upon this prosaic attachment they try to build up their new system of sexual ethics."

The Birth of the Higher Love.

But human love is capable of rising above this lowly level of elemental or sensual love. In the course of evolution the human creature has developed (at least in some degree) that which has been called "ideal love," or as Dr. Talmey calls it: "sentimental love." But even this higher phase of love has had its beginning in the humble soil of the necessities of life of the race in its early history. It may be said, as a general proposition, that in the degree that the father is needed to defend, provide for, and aid the mother and the young, so is the degree of this higher form of love manifested between the male and the female—I am speaking now of species, not of individuals. The birds show affection for each other during the season of nesting, the male being needed to guard the nest, and to assist in providing food for the nesting female, and her young when hatched. The cuckoo and other birds which deposit their eggs in the nests of other species, and there-

fore have none of the responsibilities of parenthood, show no love for their mates, and are, as a fact, inveterate polygamists and polyandrists, cohabiting indiscriminately and not remaining in each other's company. The reptiles manifest no affection for their mates, and, likewise their offspring do not require the care and attention of the parents. The rule seems to be that, almost invariably, the need of the father's care for mate and young results in higher love and affection between the mates—at least for such time as such care is helpful or necessary. Nature has evidently established this rule and balance for the protection of the species.

The Growth of the Higher Love.

The more helpless the young, the more need is there for the mother's nursing and attendance for a longer period, and consequently the greater need of the father's protection and support. Without affection for the female, this support of the male could not be obtained, and the female and young would suffer. Nature sees the need, and furnishes the means of satisfying it. And from these needs, and the satisfaction thereof, arise new relationships. The sense of comradeship and companionship develops from this common interest and care, and the association consequent thereupon. Among many of the wild animals there has been noticed a very high degree of companionship and affection between the male and female mates. Many will sacrifice life for the mate, and many have been known to grieve piteously when separated from the companion. These traits, manifested through many generations, become a part of the fixed character of the species manifesting it—according to the Darwin-

ian theory. So we may see that what was originally a natural need for protection and support has evolved into more and more complex and higher needs, and the satisfaction thereof. But the procreation and protection of the young is the root from which even the highest forms of love and affection—even ideal love—have sprung. But there is nothing to be regretted in this—love has no cause to be ashamed of its ancestry or origin. Nature's fount is pure—only foul minds pollute the stream.

The Evolution of Love.

As the race developed, and man won his rightful place in the world, his mental and spiritual wants increased, and he naturally turned to his mate for that companionship and understanding which his nature demanded. Consequently, the requirements of men and women, in selecting their mates, increased and became more complex. There evolved mental and spiritual requirements, as well as the purely physical and material. Sex rose to new levels, for the male and female are always complementary to each other, and each finds in the other a something that is needed to complete that which each finds in himself or herself—this on the mental and spiritual planes, as well as on the physical. Nordau says: "The more highly cultivated, the more original, the more differentiated an individual, the more complex the qualities which he attributes to the longed-for and expected individual of the opposite sex. * * * The lower and simpler the ideal, the easier it is for the individual to find the realization of it in corporate form. Hence, common and simple natures fall in love very easily, and find no difficulty in replacing the object of their love by another;

while delicate and complex natures find it a long and tedious task to discover their ideal or anything approximating it, in real life, and in giving it a successor if they happen to lose it."

Unselfishness in Love.

Not only do the ideals and requirements of love increase and keep pace with the advancement of the individual and of the race, but the elements of personal selfishness decrease and the good of the mate is sought to a greater degree. The savage is attracted by qualities in his or her mate, and seeks to gain the love and possession of the other, not that the other may be benefited, but solely for the personal selfish gratification and satisfaction. As the race evolves, men and women find within themselves a new feeling and desire—the desire to please, make happy, and generally to promote the good of the loved one. The higher, truer, and purer the love of man and woman, the greater the degree of this altruistic emotion and feeling is manifested. This feeling is the true register of the plane of love manifested. **In the highest degrees, the good of the loved one becomes the highest good of the lover.** To those who would object to this as mere poetic sentimentality, we would reply that history has shown us that many strong, sane, intelligent men and women have staked their life happiness upon just this kind of love—and have found satisfaction and content in it. That this is a legitimate development of human love cannot be denied—it is proved by the facts of the history of love. Moreover, it is the love of the most advanced individuals of the race—and, in fact, in all high forms of human love attachment there must be a high degree of this ideal

love, and a manifestation of that spirit which finds its happiness in the happiness of the loved one.

The True Index of Love.

Listen to the words of a strictly scientific authority on this subject. I refer to Dr. Bernard S. Talmey, previously quoted in this book, who says: "Sentimental or true love is a conscious altruism and is the antithesis of the egotistical sensual love. * * * The two emotions have some characteristics in common, and for that reason sensual love is, as a rule, mistaken for sentimental love, even by the greatest thinkers and best poets. An essential and invariable ingredient in sentimental, as well as in sensual love, is the imperative desire for an absolute monopoly of the beloved person. But while in sensual love this desire springs from an egotistic source, selfish elements are foreign to this desire in sentimental love. The latter knows only **devotion and sympathy, which urges the lover to seek the welfare of the one beloved, if need be at the expense of his own. The only true index of genuine love lies, therefore, in the sacrifice of one's own happiness for another's sake.** Pure love is always ready to lose its own life in an effort to save another's.

The Hope of the Race.

"The highest phases of genuine love are possible only where the secondary mental and emotional qualities are highly developed. Such persons do not care to **possess** in the low, coarse way that characterizes sensual love. They are content to love and be silent, to worship even at a distance. * * * Such love may also reach the highest state of passion, but in distinction from sensual love, it seeks its own happiness in the felicity of the other. * *

* When we look at love in the light of evolution, when we find how cell-division developed into sexuality, conjugation, permanent mating, sensual love, and finally, into sentimental love, there is reason for hope that the still rare fruits of an apparently more than earthly paradise of love, which only the forerunners of the race have been privileged to gather, will some day become the universal food of the human race."

The Blending of Two Great Elements.

In concluding this chapter, I ask you to consider the following excellent quotation from Edward Carpenter, who says: "It is not perhaps till the great current of sexual love is checked and brought into conflict with the other parts of his being, that the whole nature of the man sexual and moral, under the tremendous stress rises into consciousness and reveals in fire its god-like quality. This is the work of the artificer who makes immortal souls—who out of the natural love evolves even a more perfect love. It is the subject of this conflict, or at least differentiation, between the sexual and the more purely moral and social instincts in man which interest us here. It is clear, I think, that if sex is to be treated rationally, that is, neither superstitiously on the one hand, nor licentiously on the other, we must be willing to admit that both the satisfaction of the passion and the non-satisfaction of it are desirable and beautiful. They both have their results, and man has to reap the fruits which belong to both experiences. May we not say that there is probably some sort of transmutation of essences continually affected and affectible in the human frame?

Lust and Love.

"Lust and love—the Aphrodite Pandemos and the Aphrodite Ouranios — are subtly interchangeable. Perhaps the corporeal amatory instinct and the ethereal human yearning for personal union are really and in essence one thing with diverse forms of manifestation. However that may be, it is pretty evident that there is some deep relationship between them. It is a matter of common experience that the unrestrained outlet of merely physical desire leaves the nature drained of its higher love-forces; while, on the other hand, if the physical satisfaction be denied, the body becomes surcharged with waves of emotion—sometimes to an unhealthy degree. Yet at times this emotional love may, by reason of its expression being checked or restricted, transform itself into the all-penetrating subtle influence of spiritual love."

The Lotus Flower of Love.

And so, we have learned that the plant of love, although having its roots embedded in the rich material soil of the river-bed of the physical, yet rises through the waters of the mental plane, on to the spiritual plane of the air above; and at last, under the influence of the sun, it blossoms into being the beautiful flower of Ideal Love, with its magnificent coloring and most fragant perfume. Beware ye of destroying the beautiful flower of love, and scattering its petals under foot—for this, alas! too often happens to man and woman, by reason of their ignorance and failure to recognize, realize and manifest this beautiful thing that has blossomed within their souls.

The Spirit and the Shell.

Love is a spirit which will abide forever in her earthly form, with those who know her needs and necessities, and who accord them to her. But when some whom she has visited in earthly form fail to accord to her her rightful due, then she flies silently away, slipping out of her earthly form and leaving only it behind in the embrace of those who have mistreated her real self. Then the forsaken shell becomes foul and unclean, dead and mouldering, decaying and disintegrating—for the spirit which animated it has flown away from it forever.

PART V

THE EVOLUTION OF MARRIAGE

The average person when called upon to answer the question, "What is Marriage?" will find it somewhat difficult to furnish an answer sufficiently broad and general to cover all that is embraced within the content of the term and idea. He will generally compromise upon an answer something like this: "Why, Marriage is the union of a man and a woman by religious or civil ceremony, which endures until one of the two die, or until a divorce is secured." Such a person scarcely realizes that there are many forms and conditions of Marriage, all of which are accepted as proper and correct under the customs or laws of the lands in which they are practiced.

Marriage, like all human institutions, is the result of evolution; and, like them, is manifested in many widely differing forms and conditions. It will perhaps help us to form an intelligent idea of what Marriage really is, has been, and may be, if we will carefully consider the history of the evolution of Marriage in various lands.

What is Marriage?

The dictionaries give us but little light on the subject of Marriage, for they generally content themselves with giving us the brief definition "wedlock," or "the legal union of man and woman for life." It is only when we study the history and evolution of Marriage that we perceive that Marriage, in its general sense, may be defined only by some such de-

scription as this: "**The state or condition of association between man and woman in which the sexual relation between them is approved of, countenanced, and supported by the laws and customs of the land.**" And, as it is a truism that the laws and customs of various lands differ greatly, it will be seen that the conditions of Marriage must differ widely among various peoples.

The Sanction of Marriage.

A writer on the subject of Marriage has given the following excellent definition of formal marriage: "**A consorting or union of man and woman which is sanctioned by the community, the sanction being either moral, religious, or legal, or a combination thereof.**" We may gain a little clearer light on the subject by considering the nature of this "sanction" (i. e., ratification), which establishes the formal character of Marriage. The definition just given mentions the sanction as "either moral, religious, or legal, or a combination thereof." Let us consider each of these in turn.

Moral Sanction.

The word "moral" in its original and present universal sense, means: "manner, custom, or habit of conduct." The "morals" of primitive communities were simply the accepted **customs** or **manner** of conduct maintaining among the community. Certain customs, or manner of conduct, had become established in the community from various causes; and those who conformed to the accepted custom or manner of conduct were regarded as "moral," and those who refused to conform were regarded as "immoral." The first of said classes of persons were approved by the majority of the community, and

were rewarded for their compliance; the persons of the second class were not approved of, and were generally punished in some way. "Morality," then, is "the relation of conformity or non-conformity to the moral standard or rule." And the "moral standard or rule" is established by custom, habit, or usage.

Religious Sanction.

As the race progressed, and religion and priests arose to prominence, the favored customs, habits, and usages were given additional validity and sanction under the name and authority of the gods or deities worshipped by the people. It will be seen at once that the fear of Divine disapproval or punishment (usually the latter) would operate powerfully in the direction of securing obedience to the moral code. "The gods say" secured results when even the powerful force of custom and usage failed to operate. Hence, we usually find that early in the history of all peoples the established customs were rendered more binding by means of religious edicts, or claimed Divine commandments given through the priests.

Legal Sanction.

As the race progressed, rulers arose — chiefs, princes and kings; and authority began to be exercised over the masses of the people. Certain courses of conduct, certain customs, certain habits of action, were found to be more advantageous to the people (or the ruler), and these were given additional sanction by means of "laws," or edicts, the violation of which subjected one to punishment. But even among the most civilized peoples of today we find that, in the absence of a formal law to the contrary, a well-

established custom has the binding force of a law. So true is this that in the case of the Common Law of England, which is also the basis of the law of the United States (except in the State of Louisiana which adheres to the old French basic laws) the bulk of the laws has never been formally announced in codes or edicts, but rests entirely upon ancient custom and usage supported and interpreted by a series of judicial decisions.

Combined Sanction.

In many cases we find that the general standard of individual conduct in important and general phases of human action is established by a combination of moral, religious, and legal sanction. Church and State in the past have worked hand-in-hand in establishing standards of morality, though often they have clashed on many points. The State emphasized the points of custom which it considered most conducive to public order, security, and obedience to authority. The Church, while also favoring the said result, at the same time often emphasized certain customs and usages which were calculated to increase the prestige, power and wealth of the Church and its priesthood. But, notwithstanding this, it will be found that in the main the State and the Church have been forced to content themselves with a gradual and subtle moulding and shaping of the popular customs and habits of the people, rather than an attitude directly antagonistic to such customs. And, so, at the last, it is found that Morality is based upon the current and popular customs and habits of a people, which have been shaped and moulded, ratified and sanctioned by State and Church during the course of time.

The Custom of Marriage.

From the foregoing, it will be readily seen that Marriage has always proceeded in general conformance of the customs and habits of the peoples practicing it, which customs and habits have received the sanction of religious and civil law. The civil law of our own land recognizes Marriage as essentially a civil contract between the man and woman, subject to the regulations and requirements of the State; the theory being that as Marriage is a most important phase of social life, and as the welfare of the public is bound up in the protection and standardization of the marriage relation and life, therefore it behooves the State to carefully guard and protect this relation and to surround it with strict requirements and regulations. The Church, on the other hand, while recognizing the legal and social value of Marriage, nevertheless lays still more stress upon the "sacredness" of the relation from a religious viewpoint; and often refuses to countenance certain features of the relation (divorce, for instance) which the State regards as perfectly proper and correct. Moreover, in some Church bodies the civil marriage ceremony is not regarded as valid; it being insisted that the religious sanction must be given to the union, as Marriage is a "sacrament." In most lands the Church took over the matter of Marriage at an early stage of history, and has since jealously sought to retain such control. The tendency of modern life, however, is in the direction of regarding the civil requirements as paramount, the ecclesiastical as secondary.

Primitive Marriage Customs.

The earliest and most primitive marriage customs of the race are believed to be those known as

"promiscuity," "hetairism," "group marriage," or "communal marriage," which were but little if anything more than a promiscuous, indiscriminate, mingled and inconstant sexual relation between the men and women of the tribe. In some cases, however, there arose some loose form of temporary union between one man and one woman, instead of the indiscriminate and general promiscuity of other races.

Lubbock says: "The primitive condition of man, socially, was one in which marriage did not exist; or, as we may perhaps for convenience call it, of **communal marriage**, where all the men and women in a small community were regarded as equally married to one another." Herbert Spencer says: "The marital relations have gradually evolved from a first stage of promiscuity, which may be called indefinite polyandry joined with indefinite polygyny."

Primitive Individual Marriages.

The state of promiscuity is believed to have been gradually succeeded by other and somewhat more closely conditioned relations between men and women. Spencer says: "We must, I think, infer that even in prehistoric times promiscuity was checked by the establishment of individual connections, prompted by men's likings and maintained against other men by force." Lubbock says: "I believe that communal marriage was gradually superseded by individual marriage founded on capture, and this led to exogamy, i. e., the custom which forbade a man from marrying a woman of his own tribe, and compelled him to seek a wife from another tribe, usually by stratagem or force." Spencer holds that combined with this stage was often found the

custom of polyandry (which we shall consider presently) "in which in some cases the husbands of the woman were strangers, in others akin, and usually brothers."

Marriage by Capture.

In this stage of marriage customs, that which is known as "marriage by capture" was quite common; the wives were usually secured by theft or force. Two notable cases of this, even among higher races and stages of civilization, are the historical Rape of the Sabines, and the capture by force of the daughters of Shiloh by the sons of Benjamin (Judges xx, xxi). Lubbock says that marriage by capture was specially recognized and sanctioned by the ancient Hindu law; and it is certain that the practice was considered quite moral among many of the ancient peoples, though the capture was resisted by the men of the woman's tribe. Woman was regarded as a legitimate object of capture and marriage; and once captured her position was fully established As has often been said, the cave-man lover wooed his future bride with a blow from his club. [It has been asserted that many modern women prefer to be wooed in a fashion evidently directly evolved from the way of the cave-man—but this is outside of the field of the present consideration.]

The Darwinian Law.

Marriage by capture; and the custom which forbade the man from marrying a woman of his own tribe, and which forced him to seek his bride from another tribe; and similar customs which resulted in the bringing of new blood into the tribe; all these are believed to have arisen by reason of the conse-

quences of intermarriage among the members of small tribes. The Darwinian law might have operated here in the direction of causing the survival of the tribes following this custom, and the destruction of those pursuing the opposite course; but, aside from this, it is probable that the evil effects of close intermarriage and "in-breeding" would have been noticed by the wise old men and women of the tribe, and so, in time, the practice would have been made "taboo," and the new custom of outside brides established by common sanction. Whatever the reason, however, the custom became firmly established in many parts of the world; its survival is seen in the tendency of young men even today to be attracted by girls from towns other than their own, and the tendency of young girls to be attracted by the "stranger in town."

Woman as Personal Property.

The irresistible tendency of the race in the matter of the marriage customs and habits seems to have almost universally been away from promiscuity or communal marriage, and toward either **monogamy** (i. e., marriage of one man with one woman, and one woman with one man, at the same time) on the one hand, or **polygamy** (i. e., a plurality of wives for one man, or a plurality of husbands for one woman). It is difficult to satisfactorily account for this tendency and evolution; but reasoning by analogy from the recorded observations of the customs and habits of modern savage tribes and peoples, in which the process of a similar evolution is still under way, it would seem that with the rise and development of the idea of **personal property** each man became desirous of a wife (or wives) of his own—women be-

ing regarded by men as a valuable class of property, the growing idea of personal property included them as well as less valued things. **Polyandry** (i. e., the possession by one woman of more than one husband at the same time) is believed to have arisen by reason of a scarcity of women among certain peoples, the scarcity being caused by the capture of their women by stronger tribes, and similar reasons.

Group-Marriage.

But this escape from promiscuity did not come at a bound, or with a single leap; like nearly every other example of social change, it developed and evolved gradually. First was the general and common promiscuity akin to that of the gregarious animals. Then came the family-group intermarriage, in which brothers and sisters contracted group-marriages—each sister marrying all her brothers, and each brother marrying all his sisters, the lines being tightly drawn against outside males and females. (Marriages between parents and children were recognized as "taboo" early in the history of the race, however.) Then came the marriage of female groups of one tribe with male groups of another tribe. In some cases groups of brothers took one wife each from other tribes, but the wife of each brother was regarded as married to each and all of the brothers. In other cases groups of sisters took one husband each from outside tribes (not necessarily groups of brothers however), each man being regarded as the husband of the wives of all of his brothers.

The Mother, the Head of the Family.

In all of the above forms of marriage it is to be noted that the children all took the mother's name,

the line of descent and inheritance being in the mother; this of course being the only possible plan, inasmuch as the paternity of the child was never positively known. The grandmother, and great-grandmothers of a tribe became persons of consequence and power, and objects of great respect or veneration.

Monogamy.

Monogamy (i. e., marriage of one man with one woman, and one woman with one man, at the same time) is frequently spoken of as the result of evolution from polygamy, which in turn arose from promiscuity or group-marriage. But this is only partially correct; for while in many cases the evolution of the marriage customs did proceed along this particular course, still in other cases monogamy unquestionably arose directly from promiscuity or group marriage. It is thought that polygamy was the custom in cases where women were easily obtained by the male members of the tribe, while monogamy was the custom where women were scarcer—both being developments of the idea of personal property however.

Short-Term Marriages.

But it must not for a moment be supposed that such "monogamy" was the mating of one man and one woman for life. On the contrary the primitive monogamous marriage was a case of "one at a time" only—the "time" usually being a very short one. In the earlier stages the marriage lasted no longer than the convenience of the parties. In other cases it lasted through the winter season, the spring being the time of many new matings and re-matings. In such cases, of course, the children belonged to the

mother, and family descent was through the maternal line.

Man Becomes the Head of the Family.

Then, accompanying the evolution of the idea of property, man began to regard his children as his personal property, and consequently the line of descent was gradually changed from the maternal line to the paternal. And, as a natural consequence, the man began to insist upon his own children remaining with him; this also tending to hold the mother of the children. In time, the wife began to be more and more "owned" by the husband, and gradually was evolved the custom of marriage for life, or at least until the husband saw fit to divorce or discard the wife. If the man was an able warrior, perhaps he would capture new wives and add them to his flock; or if he had property, he would buy other wives and add them to his family—in such cases monogamy and polygyny (i. e., a plurality of wives) existed side by side, each receiving the sanction of the community and its authorities religious and civil.

The Rise of Monogamy.

Westermarck says: "The great majority of people are, as a rule, monogamous, and the other forms of marriage are usually modified in a monogamous direction. * * * As to the history of the forms of human marriage, two inferences regarding monogamy and polygyny may be made with absolute certainty; monogamy, always the predominant form of marriage, has been more prevalent at the lowest stages of civilization than at somewhat higher stages; whilst, at a still higher stage, polygyny has, to a great extent, yielded to monogamy. * * * We may take it for granted that civilization, up to

a certain point, is favorable to polygamy; but it is equally certain that in its highest forms it leads to monogamy." Ernest Thompson-Seton, the naturalist, says: "It is commonly remarked that while the Mosaic law did not expressly forbid polygamy, it surrounded marriage with so many restrictions that by living up to the spirit of them the Hebrew ultimately was forced into pure monogamy. It is extremely interesting to note that the animals, in their blind groping for an ideal form of union, have gone through the same stages, and have arrived at exactly the same conclusion. Monogamy is their best solution of the marriage question, and is the rule among all the higher and more successful animals." (The reason for the gradual evolution toward monogamy, and its final triumph among the civilized peoples of the race, will be considered a little later on in this chapter.)

Polygamy.

The term "polygamy" is usually interpreted as the marriage of one man with more than one woman —the plurality of wives; but in its widest sense the term means: "having a plurality of wives, or a plurality of husbands, at the same time." A man having a plurality of wives is a polygamist; and so is a woman having a plurality of husbands. The idea of a plurality of married mates is broken up into the two following conceptions, viz.: (1) **Polygyny**, or a plurality of wives; and (2) **Polyandry**, or a plurality of husbands. Each of these two subclasses will be now considered in turn.

Polygyny.

Polygyny, or the plurality of wives held in marriage by one man at the same time, is a very ancient

and well-established form or condition of Marriage. As we have seen, it originally arose from the primitive condition of promiscuity, by the intermediate stage or step of group-marriage. It arose from two general classes of causes, viz.: (1) the custom of capture of wives, accentuated by the idea of personal property in the captured thing; and (2) the liking of a man for particular women, and his jealousy regarding the admission of other men to their company and favors. Spencer indicates this cause in his statement: "We must, I think, infer that even in prehistoric times, promiscuity was checked by the establishment of individual connections, prompted by men's likings, and maintained against other men by force." So, at the beginning, the possession of a single wife, or a plurality of wives, by one man as his individual property and convenience, both arose from the same common root of promiscuity; and from the same cause, i. e., man's likings and desire for sole possession of certain females of his race. And both were originally sustained and maintained by the man's ability to defend his own by means of force or cunning.

Wives as a Mark of Rank.

Another writer says: "The average warrior obtained but one wife, while the chiefs and rulers took as many more as they could obtain, maintain and defend. As the new custom grew it acquired the validity and sanction of law and religion, as do many established customs originally lacking such support and sanction. The ordinary man was allowed a limited number of wives by custom or law, while the great men of the tribe or people were allowed many more, the number of sanctioned wives being regard-

ed as a mark of distinction and rank. The humble man had to be content with but one wife, or at most two—if indeed he was fortunate to secure and hold even that limited possession. Spencer says: "Plurality of wives has everywhere tended to become a more or less definite class distinction. . . . Joining which facts with those furnished us by the Hebrews, whose judges and kings—Gideon, David, and Solomon—had their greatness so shown; and with those furnished us by extant Eastern peoples, whose potentates, primary and secondary, are thus distinguished; we may see that the establishment and maintenance of polygyny has been largely due to the honor accorded to it, originally as a mark of strength and bravery, and afterward as a mark of social status."

Formality of Polygyny.

Polygyny, it must be remembered is not merely a loose association of one man with several women. On the contrary, it is a form or condition of Marriage fully sanctioned by the communities in which it is practiced, and usually accompanied by religious marriage ceremonies. It is a formal relation having its laws and rules and a strict obedience to its requirements is exacted by the authorities, religious and civil, of the lands in which it is recognized as legal and proper. It was very common among the ancient peoples, persisting long after they advanced beyond barbarism. Instances of it may be noticed in the account of the lives of the patriarchs, as given in the Hebrew Scriptures and other ancient religious history. At the present time it is practiced by the Moslem people, being countenanced by Mohammed; and is also the custom

among many races and peoples in Asia and Africa. In the United States, in the last century, it was revived under the name of "plural marriage" by the large body of religionists known as the "Mormons," who claimed Scriptural authority for it; the government of the United States finally managed to suppress at least the outward practice of plural marriage among these people.

A Thin Crust.

Writers upon the subject of sociology have frequently predicted the revival of polygyny among Christian peoples as the result of great wars, in which the male population may be greatly depleted; and, in fact, such revivals are said to have been made quietly, under sanction of civil authority, in certain European countries during the past two hundred years, after great wars. Be this as it may, it is certain, in the view of careful students of the subject, that the instinct of polygyny lies much closer to the surface of civilized society that is ordinarily supposed by the average person; and it is possible that unusual circumstances and emergencies might bring it entirely to the surface as a recognized form of Marriage sanctioned by the State, if indeed not the Church also—the latter in such case falling back on the sanction of the Old Testament teachings.

Polyandry.

Polyandry, or the plurality of husbands, while a very ancient form of marriage union and relation, and one which has been practiced in many parts of the world at different times in the history of the race, is, nevertheless, rather a "vestigial remnant" of once popular social activities than a popular form of the marriage relation in modern times. It has

almost disappeared, having been superseded among the primitive races by polygyny and monogamy. It is, however, still practiced in Thibet, and a few other equally remote regions of Asia.

The ancient historians inform us that polyandry flourished in the land of the ancient Britons at the time of the Roman Conquest under Cæsar; and also in Germany in quite ancient times. At the present time the Nair tribes, on the Malabar coast of India, are distinguished for the maintenance of this primitive form of the marriage relation. The Nair women contract the marriages, the men taking secondary place in the courtship and marriage ceremony. Property descends through the maternal line, and the children belong to the clan of the mother. Thibetan polyandry resembles that of the Nairs in nearly every particular, the principal point of difference being that the husbands of one woman must be brothers of each other—the admission of a man of another family being regarded as highly immoral and unlawful.

Rules of Polyandry.

In polyandry, the wives except and exact the strictest loyalty and chastity from their several husbands, and in turn are held to the same loyalty by the husbands, adultery in either case being cause for divorce and, sometimes, even the death penalty. Modified polyandry is found among many of the ancient peoples whose favored form of marriage was either monogamy or else polygyny; for instance, in case a man was unable to procreate offspring, it was considered the privilege, and even the duty, of his brothers to fill his place temporarily to the end that his "seed" might not perish from the earth.

Instances of this custom may be found in the Hebrew Scriptures.

The Cause of Polyandry.

Polyandry arises from a scarcity of women, as we have seen in preceding paragraphs of this chapter, and can scarcely be regarded as a "natural" state, form, or condition of marriage. At the best it is but a makeshift of primitive society, which is discarded when normal conditions of living and equalization of the sexes reappear. It is, however, not to be mistaken for, or regarded as, a phase of moral degeneration on the part of the peoples practicing it, for, as we have seen, it is surrounded with formal rules and laws which must be observed, and has the full sanction of custom, civic laws and religion. It is rather to be regarded as another instance of the tendency toward adjustment of and accommodation to unusual conditions of life, until normal conditions reassert themselves.

PART VI
THE FUTURE OF MARRIAGE

Marriage, as an institution, is clearly the result of evolutionary development and change; and has its origin, like all other human institutions, in man's convenience, happiness, welfare—individual and racial. It is akin to the reason prompting men to gather together in tribes and communities, i. e., protection, convenience, and social happiness. The basic reason for Marriage was, and is, strictly utilitarian—characterized by adaptability to use, service, convenience, and happiness. Otherwise it would not have arisen in the history of the race. Its origin is purely natural, and there is no need of any supernatural explanation or reason.

The Roots of Marriage.

The root of the institution of Marriage, of course, is to be found in the instinctive sex-impulse—the sex-hunger of the living creature which serves the purposes of nature in carrying on the work of reproduction. From this root began to shoot forth the beginning of a more or less permanent connection between the human male and human female creature, the reason of which is not difficult to determine, for, indeed, it is to be found manifested also in the higher phases of life below the human scale. This reason is simply **the efforts of Nature to protect the young of the species.**

The Family Association.

So truly is this fact recognized by the anthropologists that it is expressed in the celebrated definition

of Marriage by Westermarck, as follows: "Marriage is a more or less durable connection between male and female, lasting beyond the mere act of propagation, till after the birth of the offspring." It may be objected to that, in this view, the term "Marriage" may include customs which are but little more than the "mating" of the higher forms of the lower animals—but what of it? The fact remains that the simpler Marriage customs and forms of the human race really were but little more than the "mating" of the higher of the lower animals. About the only difference is that there was usually some simple form or ceremony or rite accompanying the association, and a general observance of certain customs of the tribe regarding such associations. For that matter, some of the higher of the lower animals mate for years—in some cases, for life. **And, in both the lower animal and the human being, the basis for anything that reaches the dignity of the term "Marriage," is found in the instinct for what may be called the "family" association, as distinguished from the basic sexual instinct leading only to cohabitation.** The temporary marriage relation of the primitive peoples is but very little, if any, higher in the scale that the "season mating" of the lower animals which persists only until the young have reached the age of self-protection—but in the scientific sense of the term this constitutes a form of "Marriage."

Survival of the Fittest.

Of course, the growing sense of discrimination, perception of "beauty," and realization of material advantages, which resulted in the man "wanting" some particular woman as his permanent mate, and a

like feeling on the part of the woman, played its part in the evolution of Marriage. But, even more than this was the fact that the young of the woman who had a "protector" tended to survive while those of the "unprotected" woman perished. This, according to the formula of Darwin would have resulted in the gradual establishment of the custom which best promoted the welfare of the race—the law of the **survival of the fittest custom** would assert itself here, without question. And there are many careful authorities who hold that the rise of monogamy was especially favored by reason of this law; it being assumed that the "fittest" results were obtained where the mother and the young children received the protecting care of one father who had the care of but one wife and one family.

"Survival Value" of Marriage.

Saleeby says: "The unique helplessness of the human baby: one of the most wonderful and little appreciated facts in the whole of nature, to eyes that can see; not only the master paradox from the philosophical point of view, but also a fact of the utmost moment from the practical point of view. It directly follows that motherhood is supremely important in the case of man. It is the historical fact that its importance in the history of the animal world has been steadily increasing through æonian time. The most successful and ancient societies we know, those of the social insects, which antedate by incalculable ages even the first vertebrates, could not survive for a single generation without the motherhood, or foster-motherhood to which the worker females sacrifice their lives and own chances of physical maternity. The development of mater-

nal care may be steadily traced throughout the vertebrate species—pari passu with evolution of sexual relations toward the idea of monogamy, which is ideal just because of its incomparable services to motherhood. **The principle of Marriage is that of survival-value.**

Value of Fatherhood.

"We must endeavor to look upon Marriage as an exceedingly ancient form of life, vastly more ancient than mankind; and, judging it and explaining it, we must apply nature's universal criterion, which is that of its survival-value or service to race-culture. In science, if the fact could only be recognized, is found every possible warrant and sanction, and indeed imperative demand, for this most precious of all institutions. Let us glance at the actual facts of human marriage—conceived as an institution by which the survival-value of fatherhood is added to that of motherhood. The pioneer student of Marriage from the standpoint of science was Herbert Spencer, who, with great labor, supported the conclusion that monogamy is the highest, best, and latest form of marriage.

The Fate of the Children.

"It is the principle of survival-value that explains the dominance of monogamy in all stages of human society—with the single exception of continuously and wholly militant societies, in which polygamy obtained in consequence of the great numerical excess of women. It is the fate of the children, in which everything is involved, that has determined the history of human marriage. Furthermore, we may see here one more illustration of the truth that quality is ousting quantity in the course of progress,

and that a low birth-rate represents a more advanced stage than a high birth-rate. The birth-rate under polygamy is undoubtedly high, but polygamy does not make for the survival and health of the children, and the infant mortality is gigantic. **That form of marriage which does not permit the babies to survive, the babies do not permit to survive.** This is the beginning and end of the whole matter in a nutshell. **It is not a question of the father's taste and fancy, but of what he leaves above ground when the worms are eating him below.**

Why Monogamy Has Won.

"No system yet conceived can compare for a moment with monogamy in respect to the one criticism which time and death recognize—the fate of the children. In a word, the wholly adequate and only possible explanation of the historical fact of the dominance of monogamy is its superior survival-value. It has competed with every other kind of sex-relation, and has been selected by natural selection because of its supreme service for race-culture —the most perfect conceivable addition of fatherhood to motherhood."

Efficient Fatherhood.

Another writer, commenting upon Saleeby's views as above expressed, has said: "As Dr. Saleeby and other Eugenists have well pointed out, monogamy is the one system of marriage which brings to the fore the instinct of Fatherhood, with its evolved sense of paternal responsibility, protection, care and education of the child. Although Fatherhood is a much later development than is Motherhood in the history of living things, yet its important influence in the evolution of even the lower animal forms must

be acknowledged. In the human race, it has acted strongly, and must play a still more important part in the future. Efficient Fatherhood is the essence and efficient reason of monogamy. The babies have insisted (through race-spirit) upon having efficient fathers as well as efficient mothers—hence monogamy. Saleeby has well distinguished true marriage from the looser forms of sex-relation, as follows: 'It is that form of sex-relation which involves or is adapted to **common parental care of the** offspring —the support of Motherhood by Fatherhood.' In this statement is contained the essence and gist of the whole thought on the subject. Dr. Saleeby calls this the proposed scientific definition of Marriage."

The Radical View.

The writer last quoted also says: "In some radical quarters we hear the institution of Marriage bitterly attacked as an arbitrarily devised, and irrationally sustained and enforced, social convention, destined to be swept away and superseded by some more rational and natural form of association—a mere human invention, probably originating in the arbitrary will of rulers who wished to establish an army of followers or feudal retainers; and maintained by the will of ecclesiastical authorities who saw in it the means of perpetuating their organization and power.

The Orthodox View.

"Opposed to this idea is that of the orthodox religious and conventional persons who base their belief in and respect for Marriage upon the idea that it is a divinely inspired and ordained institution, imbedded in the very heart of true religion.

The Eugenist View.

"Leaving to these two opposing camps their contention, and avoiding taking sides in the controversy, the eugenist is able to discover a perfectly scientific and rational explanation of marriage as a human institution, and a perfectly valid, rational reason for its continuance. And further, we may see that the eugenists have a very good case in their contention that whatever improvement in the marriage relations the process of social evolution may bring to the race, **such improvement must and will come in the direction of the betterment and perfection of the marriage relation, rather than in the abolishment of it.**" Galton, the Father of Eugenics as he is called, has said: "The institution of Marriage as now sanctified by religion and safeguarded by law in the more highly civilized nations, may not be ideally perfect, nor may it be universally accepted in future times, but it is the best that has hitherto been devised for the parties primarily concerned, for their children, for their home life, and for society."

The Instinct of Parenthood.

To those who may object that in this explanation of the reason for the institution of Marriage, and the perpetuation of the same throughout the history of the race, we have assumed a greater degree of intellectual reasoning, and action in response thereto, than is warranted by the study of the intellectual history of the race, I would say that I have not sought to explain the presence and power of Marriage by the exercise of the intellect of the race. On the contrary, I think that deliberate, cool, philosophic reasoning has had little or nothing to do with

it, at least up to the present time. Rather do I attribute the phenomenon to the manifestation of the instinctive emotional phases of the human mind. It needs no argument to convince the average person that **the instinct of parenthood, and affection for offspring,** is as deeply rooted in the human race as is the instinct of self-preservation or of sex-gratification. Parents have sacrificed their ease and comfort, and even their lives, in defense of their young—a phenomenon which has its analogies in the world of the highest forms of the lower animal kingdom. And, the success and survival of Marriage is to be attributed to the fact that **it has been found to "work out" best in the direction of the manifestation of this instinct.**

A Deeply-Rooted Custom.

Marriage is not to be regarded as a mere superficial garment which has been taken on for the moment by the human race, and which may be lightly discarded at any time. On the contrary, it has its roots well imbedded in the deep soil of human nature, and it can not be torn up with a disturbance of the deepest soil over a wide area. It is safe to assert that if, overnight, all the laws concerning Marriage, and all the ecclesiastical dogmas concerning Marriage, were to be discarded as irrational and unnecessary—then even in that case men and women would continue to marry, form families, and raise broods of children under the shelter of that form of human association. An institution and custom so deeply rooted in the soil of the race is not to be torn up like a weed, and thrown away, simply because of imperfections discovered within it. Rather will it undergo a process of evolution toward betterment and perfection.

The Transition Stage of Marriage.

But notwithstanding the fact that the custom or institution of Marriage has its roots so firmly imbedded in the soil of human nature that the deepest soil of the race feeling and thought—of race instinct as well as race reason—would have to be disturbed greatly before any radical change in its customs would be possible—nevertheless it is idle to deny the fact that the institution of Marriage is undergoing a severe examination on the part of the advanced minds of the race. Marriage undoubtedly is experiencing a stage of transition. The mind of the race is not only asking "why?" but also "how?"

Improvement, Not Abolition of Marriage.

But it would be false to the facts of the case to assume (as some seemingly do) that the tendency of the times is toward an abolition of the marriage custom of the race, and the substitution of some form or phase of what has been called "free love" (although this term is wrongly applied here, in my opinion). Notwithstanding the sensational demands and teachings in certain radical quarters, the great majority of the race undoubtedly will continue to cling fast to the spirit of the old custom, although undoubtedly many of its present objectionable features will be modified. I agree heartily with the statement previously quoted, i. e., "that whatever improvement in the marriage relations the process of social evolution may bring to the race, such improvement must and will come in the direction of **the betterment and perfection of the marriage relation, rather than in its abolishment.**"

Marriage Alive vs. Marriage Dead.

Edward Carpenter says on this score: "The only conclusion seems to be that Marriage must be either alive or dead. As a dead thing it can, of course, be petrified into a hard and fast formula, but if it is to be a living bond, then that living bond must be trusted to, to hold the lovers together; not to be too forcibly stiffened and contracted by private jealousy and public censorship, lest the thing that it would preserve for us perish also, and cease altogether to be beautiful. It is the same with this as with everything else. If we would have a **living** thing, we must give that thing some degree of liberty—even if liberty bring with it risk. If we would debar all liberty and all risk, then we can have only **the mummy and dead husk** of the thing. * * * It might be **possible** to say that the present marriage system is on the whole as satisfactory as could be expected. But such statement would neither be sincere nor serve any practical purpose. In view of the actually changing relations between the sexes, it is obvious that changes in the form of the marriage institution are impending; and the questions which are really pressing on folks' minds are: What are these changes going to be? and: Of what kind do we wish them to be?"

A Sane Authority.

I shall quote here quite freely from Carpenter, who while regarded as "very liberal" in regard to the great questions of sex-life, love and marriage —so much so in fact as to somewhat disturb the more conservative of his readers—is nevertheless regarded as fair, sane, reasonable, and above all, **inspired by high ideals.** While he is a poet, undoubt-

edly idealistic and perhaps a "dreamer of dreams," he still has a strong streak of the practical in his mental make-up, which causes him to always remember that the race (including himself) has its feet still on the ground. The opinions of such a man should have great value in this consideration of the question before us. Let us hear what he has to say on this matter of the impending changes in human marriage—his forecast of what is coming to the race in this relation. He says:

Social Force vs. Legal Force.

"It is not improbable that the casual reader might suppose the writer to be in favor of general and indiscriminate loosening of all ties—for indeed it is always easy to draw a large inference even from the simplest expression. But such a conclusion would be rash. There is little doubt, I think, that the compulsion of the marriage-tie (whether moral, social, or merely legal) acts beneficially in a considerable number of cases—though it is obvious that the more the compelling force takes a moral or social form, and that the less legal it is, the better. Any changes which would lead to a cheap and continual transfer of affections from one object to another would be disastrous both to the character and happiness of a population.

Striking a Sane Balance.

"While we cannot help seeing that the marriage relation—in order to become the dwelling-place of Love—must be made far more free than it is at present, we may also recognize that a certain amount of external pressure is not (as things are, at least) without its uses; that, for instance, it tends on the whole to concentrate affectional experience and

romance on one object, and that though this may mean a loss at times in breadth, it means a gain in depth and intensity. Again, in many cases, if it were not for some kind of bond, the two parties, after their first passion for each other was past, and when the unavoidable period of friction had set in, might in a moment of irritation easily fly apart; whereas, being forced for a while to tolerate each other's defects, they learn thereby one of the best lessons of life—a tender forbearance and gentleness, which as time goes on does not infrequently deepen again into a more pure and perfect love even than at first—a love founded indeed on the first physical intimacy, but concentrated and intensified by years of linked experience, of twined associations, of shared labors, and of mutual forgiveness. Finally, the existence of a distinct tie or pledge discredits the easily-current idea that mere pleasure-seeking is to be the object of the association of the sexes—a phantasmal and delusive notion, which if it once got its head, and the bit between its teeth, might dash the car of human advance in ruin to the ground.

The Elusive Reality of Marriage.

"The question arises whether beneath public opinion and pressure there exists any **reality of marriage** which will ultimately emerge and make itself felt, enabling men and women to order their relations to each other, and to walk freely, unhampered by props or pressures from without. And it would hardly be worth while writing on this subject, if one did not believe in some such reality. Practically, I do not doubt that the more people think about these matters, and the more experience they have, the more they must come to feel that there is such

a thing as a permanent and lifelong union founded on some deep elements of attachment and congruity in character; and the more they must come to prize the constancy and loyalty which rivets such unions, in comparison with the fickle passion which tends to dissipate them.

What All Long for in Marriage.

"In all men who have reached a certain grade of evolution, and certainly in almost all women, the deep rousing of the sexual nature carries with it a romance and tender emotional yearning towards the object of affection, which lasts on and is not forgotten, even when the sexual attraction has ceased to be strongly felt. This, in favorable cases, forms the basis of what may almost be called an amalgamated personality. That there should exist one other person in the world toward whom all openness of interchange should establish itself, from whom there should be no concealement; whose body should be as dear to one, in every part, as one's own; with whom there should be no sense of Mine or Thine, in property or in possession; into whose mind one's thoughts should naturally flow, as it were to know oneself and to receive a new illumination; and between whom and oneself there should be a spontaneous rebound of sympathy in all the joys and sorrows and experiences of life; such is perhaps one of the dearest wishes of the soul. It is obvious, however, that this state of affairs cannot be reached at a single leap, but must be the gradual result of years of intertwined memory and affection. For such a union Love must lay the foundation, but patience and gentle consideration and self-control must work unremittingly to perfect the structure.

What is Required to Attain the Ideal.

"So perfect and gracious a union—even if not always realized—is still, I say, the bona fide desire of most of those who have ever thought about such matters. It obviously yields far more and more enduring joy and satisfaction in life than any number of frivolous relationships. It commends itself to the common-sense, so to speak, of the common mind—and does not require, for its proof, the artificial authority of Church and State. At the same time it is equally evident that a child could understand this—that it requires some rational forbearance and self-control for its realization. And it is quite intelligible, too, as already said, that there may be cases in which a little outside pressure, of social opinion, or even actual law, may be helpful for the supplementing or reinforcement of the weak personal self-control of those concerned. The modern monogamic marriage, however, certified and sanctioned by Church and State, though apparently directed to this ideal, has for the most part fallen short of it. For in constituting—as in a vast number of cases—a union resting on nothing but the **outside pressure** of Church and State, it often also constitutes a thing obviously and by its nature bad and degrading; while, in many of its more successful instances, by a too great exclusiveness it has condemned itself to a fatal narrowness and stuffiness.

Four Roads to Improvement in Marriage.

"Having satisfied ourselves that the formation of a more or less permanent double unit of marriage is—for our race and times—on the whole the natural and ascendant law of sex-union, slowly establishing and enforcing itself independently of any artificial

enactments that exist, then we shall not feel called upon to tear our hair or rend our garments at the prospect of added freedom for the operation of this force; but shall rather be anxious to consider how it may best be freed and given room for its reasonable development and growth. The points which most need consideration, as means to this end, are **(1) the furtherance of the freedom and self-dependence of women; (2) the provision of some rational teaching, of heart and head, for both sexes during the period of youth; (3) the recognition in marriage itself of a freer, more companionable, and less pettily exclusive relationship; and (4) the abrogation or modification of the present odious laws which bind people together in life, without scruple, and in the most artificial and ill-assorted unions.''**

The Independence of Women.

I agree heartily with Carpenter in placing the independence of women at the first of the list—for I believe that it is a pre-requisite of all the rest. No other improvements are possible until woman is relieved (as she is now being relieved) of the necessity of finding in marriage her ''only profession,'' her ''regular business,'' and her ''only means of livelihood.'' Great advances have been made in this direction since Carpenter wrote the words quoted above, and still greater advances are under way at the present time; the Great War (existing at the time of the present writing) is, I think, likely to result in an almost complete revolution of woman's economic status. It is obvious that the true ideal of marriage—the **reality of marriage**, as Carpenter calls it—is not fostered by unions based upon the economic dependence of the woman, or her adop-

tion of marriage as her only chance of subsistence. The "chattel" ideal of wifehood does not make for ideals results. The ideal of the "married kept-woman" is becoming more and more distasteful to the "worth while" women of today. To attain the full ideal of Wifehood, a woman must not feel that she is "owned body and soul" by the man she marries. Many of the worst instances of modern marriage would not have been contracted in the first place had the woman been economically and socially independent—and many other such unions would not have been so continued had the woman possessed the same economic, social and political advantages as had the man. No wonder that woman is rebelling!

Woman's Warfare.

As Carpenter says: "Women have broken into open warfare—not against marriage, but against a marriage which makes true and equal love an impossibility. They feel that as long as women are economically dependent they cannot stand up for themselves and those rights which men from stupidity will not voluntarily grant them. * * * Not only has the general custom of the self-dependence and self-ownership of women, in moral, social and economic respects, to be gradually introduced, but even the law has to be altered in a variety of cases where it lags behind the public conscience in these matters."

Rational Teaching of the Young.

Upon this second point—that of the rational education of the youth of both sexes in the principles of sex physiology and psychology—I have spoken elsewhere in this book, and need not repeat the argu-

ment here. I take pleasure, however, in adding the following quotation from Carpenter on this point: "It might not be so very difficult to get quite young people to understand that even though they may have to contend with some superfluity of passion in early years, yet that the most deeply-rooted desire within them will probably in the end point to a permanent union with one mate; and that towards this end they must be prepared to use self-control against the aimless straying of their passions, and patience and tenderness towards the realization of the union when its time comes. Probably most youths and girls, at the age of romance, would easily appreciate this position; and it would bring to them a much more effective and natural idea of the sacredness of marriage than they ever get from the artificial thunder of the Church and the State on the subject."

Freedom, Not Bondage, in Marriage.

Carpenter has named as the third point concerning marriage which requires sane attention and readjustment "the recognition in marriage itself of a freer, more companionable, and less pettily exclusive relationship." He pictures as follows the present too common idea of "ownership," and the withdrawal of the married pair from all outside friendships and forms of companionship, which another writer has wittily described as "dwelling in an arid oasis situated in the midst of a fertile desert."

The "Ring Fence."

"I mean the harshness of the line, the kind of 'ring fence' which social opinion (at least in this country) draws around the married pair with respect to their relations to outsiders. * * * The

result of this convention is obvious enough. The married pair, thus driven into, as well as drawn into, the closest continual contact with each other, are put through an ordeal which might well cause the stoutest affection to quail.

A Dreary Fate.

"To have to spend all your life with another person is severe; but to have all outside personal interests, except of the most abstract kind, debarred, and if there happens to be any natural jealousy in the case, to have it tenfold increased by public interference, is terrible; and yet unless the contracting persons are unusually fortunate such must be their fate. It is hardly necessary to say, not only how dull a place this makes the home, but also how narrowing it acts upon the lives of the married pair.

"Stuffiness and Narrowness."

"However appropriate the union may be in itself, it cannot be good that it should degenerate—as it tends to degenerate so often, even when man and wife are most faithful to each other—into a mere 'egoisme a deux.' And right enough, as no doubt a great number of such unions actually are, it must be confessed that the bourgeois marriage, as a rule, and just in its most successful and pious and respectable form, carries with it an odious sense of stuffiness and narrowness, moral and intellectual; and that the type of family which it provides is too often like that which is disclosed when on turning over a large stone we disturb an insect 'home' that seldom sees the light."

Outside Friendships in Marriage.

Carpenter continues, pointing out a suggestion of the remedy for the condition which he has just pic-

tured, saying: "A marriage so free, so spontaneous, that it would allow of wide excursions of the pair from each other, in common or even in separate objects of work and interest, and yet would hold them all the time in the bond of absolute sympathy, would by its very freedom be all the more poignantly attractive, and by its very scope and breadth all the richer and more vital—it would be in a sense indestructible, like the relation of two suns which, revolving in fluent and rebounding curves, only recede from each other in order to return again with renewed swiftness into close proximity, and which together blend their rays into the glory of one double star. It has been the inability to see or understand this very simple truth that has largely contributed to the failure of the monogamic union.

Narrow Jealousy.

"The narrow physical passion of jealousy, the petty sense of private property in another person, social opinion, and legal enactments, have all converged to choke and suffocate wedded love in egoism, lust and meanness * * * If it is quite impossible to some wedded people to see in the other's friendships with other persons of the opposite sex nothing but a confusion of all sex-relations and a chaos of mere animal desire, we can only reply that this view exposes with fatal precision the kind of thoughts which our present marriage-system engenders. In order to suppose a **rational** marriage at all, one must credit the parties concerned with some modicum of real affection, candor, common-sense and self-control."

Modifications of Present Marriage Laws.

And now for the fourth and final point advanced by Carpenter, which he has expressed as follows:

"The abrogation or modification of the present odious law which binds people together for life, without scruple, and in the most artificial and ill-assorted unions." In the first place, Carpenter wrote these words about twenty years ago, or longer, and in England, where the divorce laws have always been most rigid and inflexible. In the United States the divorce laws are much more liberal than in England; and even in England there has been a gradual tendency toward modification of the ancient laws, and changes have been made since the time that the above quoted words were written. But still there is much to be done in both countries along the same lines, before the causes of the above criticism are entirely removed. And though regretted by careful rational thinkers, there has been in the United States a reactionary tendency manifested which threatens even the degree of advancement already attained in the matter of the laws concerning divorce in this country.

Cupid's Spring-Trap.

Carpenter says concerning the point in question: "It is pretty clear that people will not much longer consent to pledge themselves **irrevocably** for life as at present. And indeed there are always plentiful indications of a growing change of practice. The more that people come to recognize the sacredness of the real union, the less will they be willing to bar themselves from this by a life-long and artificial contract made in their salad days. * * * Love, when felt at all deeply, has an element in it which makes it the most natural thing in the world for the two lovers—even though drawn together only by a passing sex-attraction—to swear eternal troth to each other. But there is something quite diabolical

and mephistophelean in the practice of the Law, which creeping up behind, as it were, at this critical moment, and overhearing the two pledging themselves, claps its book together with a triumphant bang, and exclaims: **'There, now, you are married and done for, for the rest of your natural lives.'** ''

What is Coming in Marriage Customs.

Carpenter continues: ''What actual changes in law and custom the collective sense of society will bring about is a matter which in its detail we cannot of course foresee or determine. But that the drift will be, and must be, toward greater freedom, is pretty clear. **Ideally** speaking, it is plain that anything like a perfect union must have perfect freedom for its conditions. * * * So perhaps the most decent thing in true marriage would be to say nothing, make no promises—either for a year or a lifetime. **Practically,** however, since a love of this kind is slow to be realized, and since social custom is slow to change, and since the partial dependence and slavery of woman must yet for a time continue, it is likely for such period that formal contracts of some kind will still be made; but these (it may be hoped) will lose their irrevocable and rigid character, and become in some degree adapted to the needs of the contracting parties. Such contracts might, of course, if adopted, be very various in respect to conjugal rights, conditions of termination, division of property, responsibility for and rights over children, etc. In some cases, possibly the contract might be looked upon as **preliminary to a later and more permanent alliance**; in others, it would provide (for disastrous marriages) a remedy free from the inordinate scandals of the present divorce courts.

The New Idea of Divorce.

"It may, however, be said that, rather than adopt any new system of contracts, public opinion in this country would tend toward a simple facilitation of divorce, and that if the latter were made (with due provision for the children) to depend upon mutual consent, it would become little more than an affair of registration, and the scandals of the proceedings would be avoided. In any case, we think that marriage-contracts, if existing at all, must tend more and more to become matters of private arrangement, so far as the relations of husband and wife are concerned. * * * It would be felt intolerable, in any decently constituted society, that the old blunderbuss of the law should interfere in the delicate relation of married life. As it is today, the situation is most absurd. On the one hand, having been constituted, from times back, in the favor of the male, the law still gives to the husband barbarous rights over the person of his spouse; on the other hand, to compensate for this, it rushes in with the farcicalities of 'breach of promise'; and in any case, having once pronounced its benediction over a pair —however hateful the alliance may turn out to be for both parties, and however obvious its failure to the whole world—the stupid old Law blinks owlishly at its own work and professes itself totally unable to undo the knot which once it tied!

Protection of the Children.

"The only point where there is a permanent need for state interference—and where indeed there is no doubt that the public authority should in some way make itself felt—is in the matter of the children resulting from any alliance. Here the relation

of the pair ceases to be private, and becomes social; and the interests of the child itself, and of the nation whose future citizen the child is, have to be safeguarded. Any contracts of marriage, and any proposals of divorce, before they could be sanctioned by the public authority, would have to contain satisfactory provisions for the care and maintenance of the children in such casualties as might ensue. If it be objected to that private contracts, or such facilitations of divorce as are here spoken of, would simply lead to frivolous experimental relationships entered into and broken off ad infinitum, it must be remembered that the responsibility for due rearing and maintenance of children must give serious pause to such a career.

The Change Will Come Gradually.

"To suppose that any great mass of the people would find their good in a kind of matrimonial game of 'General Post,' is to suppose that the mass of the people have really never acquired or been taught the rudiments of common-sense in such matters—and to suppose a case for which there would hardly be a parallel in the customs of any nation or tribe that we know of. It is evident that no very great change for the better in marriage-relations can take place except as the accompaniment of deep-lying changes in society at large; and that alterations in the law will effect but limited improvement. Indeed, it is not very likely, as long as the present commercial order of society lasts, that the existing marriage laws—founded as they are on the idea of property—will be very radically altered, though they may be to some extent. More likely is it that, underneath the law, the common practice will slide for-

ward into newer customs. With the rise of the new society which is already outlining itself within the structure of the old, many of the difficulties and bugbears, that at present stand in the way of a more healthy relation between the sexes, will of themselves disappear."

A Sane Critic.

I have quoted so very freely from Carpenter in connection with this matter of the probable future evolution of the marriage customs of the race, not alone because of the cleverness and beauty of his phrasing, but also because he has very ably condensed in his statement the arguments (and the answers thereto) of both of the opposing sides of the controversy—and at the same time has managed to treat both sides fairly. Many careful thinkers consider this view of Carpenter to be the sanest statement of this feature of the question that has been presented so far, taking it all in all. Before closing the chapter, however, I shall call to your attention the following quotations from Letournau, the author of a leading work on the subject.

A Prediction of Future Marriage Customs.

Letournau says: "It is therefore probable that a future more or less distant will inaugurate the regime of monogamic unions, freely contracted, and, at need, freely dissolved by mutual consent, as is already the case with divorces in various European countries—at Geneva, in Belgium, in Roumania, etc. —and with separation, in Italy. In these divorces of the future, the community will only intervene in order to safeguard that which is of vital interest to it—the fate and education of the children. But this evolution in the matter of understanding and practicing marriage will operate slowly, for it sup-

poses an entire corresponding revolution in public opinion; moreover, it requires as a corollary profound modifications in the social organism. * * * The antique morals which hold woman as a servile property belonging to her husband still live in many minds. The matrimonial contract will end by **being the same kind of contract as any other**, freely maintained, freely dissolved; but where constraint has disappeared, deception becomes an unworthy offense. Such will be the opinion of a future humanity, more elevated morally than ours. Doubtless it will no longer have any tender indulgence for conveniently dissimulated adultery; but, on the other hand, it will no longer excuse the avenging husband."

The Magic Crystal of Futurity.

Such then are the dreams that some of the race are dreaming regarding the evolution of marriage in the future years—such are the pictures that they think they see in the magic crystal of deductive reasoning. How true may be these dreams, these pictures, concerning what is really coming, no one can say with certainty. But it is as certain as the result of any such reasoning can be, that **changes are coming**—and all indications point to their coming along quite similar lines to those indicated by the authorities whom I have just quoted.

But once more, I quote the expression previously cited: **"Whatever improvement in the marriage relations the process of social evolution may bring to the race, such improvement must and will come in the direction of the betterment and perfection of the marriage relation, rather than in its abolishment."** And such is my own firm and earnest belief.

PART VII
THE FALL AND RISE OF WOMAN

The student of the subject of the Evolution of Marriage is naturally attracted by the phenomena of the evolution of the Status of Woman which runs along with the changes in, or evolution of, the idea and institution of Marriage. The change from the loose relationship, the temporary mating, to the relationship of polygyny and monogamy, brought about a like change in the status of the women of the people undergoing these changes of institutions. The woman, being the active member in the human relationship of marriage—the productive element of the combination—naturally became the centre of such changes. And, indeed, the entire subject of the evolution of marriage may perhaps be best studied by means of a careful examination of the changing condition of woman in the history of the race.

The Status of the Primitive Woman.

In the state of loose marriage relationship, promiscuity, and even in some forms of polyandry, the woman continued to live with her own family or clan, in the caves or tents of her own people; she did not remove to the place of abode of the man. Even when, as in the case of the temporary mating of one man with one woman, the pair occupied a separate cave or rude shelter, the location of the primitive "home" was usually in the vicinity of the relatives of the woman. In many tribes it was "taboo" for the women to mate with the men of their own clan; and the men always sought out the women

of other clans, and paid their marital visits to them in the place of abode of the women's clan.

When the Woman Was "It."

In the promiscuous-mating stage of the evolution of marriage, the woman always remained "at home with her folks," and the visiting husband was always placed in the position of a guest of the wife's family, away from his own home; his permanent home always remaining with his own clan or family. In the primitive communities the married woman dwelt among her mother's people, subject to their laws and family rules, amenable to the edicts of the family council; and always protected by the males of her mother's immediate family, or even of her entire clan, in cases of need. Any undue encroachment—any violation of usage—on the part of the man, was followed by the vengeance of the male family relatives of the woman. Thus family jars often resulted in feuds between the two clans —the brothers and cousins of the man fighting the relatives of the woman. Thus, the man needed not only to please the woman, but her relatives as well.

Woman as the Head of the Family.

When the pair-marriage became more common (this usually, however, being of a more or less temporary character owing to the habits of the primitive peoples, and also to the great liability of the removal of the man by "battle, murder, and sudden death," the latter arising from the presence of ferocious beasts and the lack of efficient defense against them on the part of man), it might be supposed that when one man and one woman mated and formed a family then the woman would remove to the home of her husband, among his people. But not so; the

old idea of the woman being the natural head of the family still persisted, and she remained among her own people—the man's position being akin to that of his modern brother who "boards with his wife's folks," his real home being the tents of his own clan.

Descent Through the Maternal Line.

In the above related cases, however, the clans themselves were formed by the grouping of the children of one mother, associating with the children of her sisters, and of her female cousins. The line of descent ran through the mother. Relationships were traced through the maternal line. The mother owned the primitive household property, and was in every sense "the head of the house." If the woman tired of the man for any reason or cause, then she turned him out, and he was compelled to return to his own people, unless he was able to contend against and overcome the entire clan of his wife. In the case of such separations the children, of course, remained with the mother; and in any and all cases the children became members of the mother's clan.

When the Husband Took Second Place.

Carpenter says of these stages of social evolution: "Under these conditions of society, the woman was comparatively well off. Remaining as she did in her own gens or clan, and among her own relations, her husband being, as it were, a visitor from the outside, she was by no means subject to him; in fact, in order to gain access, he had to make himself agreeable not only to her but also to her own family. She had the disposal of the children; there was no danger of their being sequestrated to the husband; and whatever little property she had she

could leave to them; to her was all the honor of ancestry. The husband, on the other hand, even if he knew which his own children were, could see but little of them, and could not leave his possessions to them without alieniating those possessions from his own clan—which the clan-customs would not permit. Thus in marriage he practically had to take second place."

How Man Gained Ascendancy.

But as man secured a firmer foothold in the world of living things, and gained a mastery over the wild beasts by his invention of weapons, he began to acquire personal property and to hold it with a greater sense of security. The sense of personal ownership began to develop in him, and in time he resented the restrictions placed upon his sexual relations with women—the marriage customs favored by long usage. He chafed under the restrictions of the existing primitive forms of association, and began to run the risk of capturing a mate and guarding her in the villages of his clan, and in the tents of his own people.

How Women Became "Owned."

The women may have passively submitted to this change—though this is somewhat doubtful, in view of what we know of human nature. It is urged by some authorities that the disadvantage to the woman arising under the new plan was counterbalanced by the fact that it gave her a somewhat more personal possession—a more permanent possession—of the man. But, at any rate, whether or not the woman approved of this change, man began to insist upon it, and carried it into effect, using force when milder methods failed. This change was doubtless

greatly furthered by the growing custom of capturing the women of hostile tribes and making wives of them. Marriage by capture became a common thing, just as it is among the primitive tribes even unto this day. Some men secured only one wife apiece, and thus became monogamists by necessity; while the more powerful chiefs and successful warriors secured and held more than one wife, and thus became polygynists as a matter of course. Thus monogamy and polygyny rose and flourished side by side.

The Family as Personal Property.

As a matter of course, likewise promiscuity began to decline. Men objected to sharing their wives with other men. Women became "property"—soon the most valuable of all kinds of human property. Man began to perceive the economic value of the wife; he made her do the work, as well as to bear his children. Her children also became the property of the man, and were highly valued because of the growth of the tribe-spirit of the clans—the boys being regarded and valued as the future warriors of the tribe, and the girls valued as the future tillers of the soil, grinders of corn, makers of skin-robes, and bearers of children. Soon, along the same lines, the idea of property in women began to extend to the idea of the purchase and sale of women as wives. The children, being regarded as the property of the father, the woman lost all right to them. Descent was transferred from the maternal line to the paternal line, now that the paternity could be easily traced. And all the property of the family, though produced by the labors of both man and woman (often entirely by the labor of woman alone), became vested in the husband. The woman rapidly

sank to the position and rank of a mere serf or chattel.

Rise of the Patriarchal System.

Thus, the matriarchal system vanished from among the peoples, and the patriarchal system supplanted it. The man became the master—the woman the slave. In a few places polyandry survived, in a more formal aspect; but this was more in the nature of an exceptional arrangement, caused probably by the scarcity of women in the wandering tribes or nomadic warriors. In considering this change in the social status of woman, we must not lose sight of the important part played by the economic value of the wife as the race emerged from barbarism. The wife was not only the sex-mate of the man, and the bearer of his children, but she also performed the greater part of the labor and work of the family, the men contenting themselves with hunting and fighting the hostile tribes. The skins were dressed, the corn crushed and ground, and the fields tilled by the women. Woman became a very valuable asset—a superior property whose value was reckoned in terms of sheep and cattle. Had woman not been a producer—had she been a mere luxury and expense—she would not have been so highly valued in those early days of the strenuous life of the race. The men of the race could not indulge themselves in the harem-idea of the sheltered woman at that time—that remained to be evolved in higher forms of civilization.

Why Women Developed Cunning.

While formal and ceremonial marriages gave to woman a new power and place, it, at the same time, robbed her of her equality and independence, and reduced her to serfhood. But as no one can enslave

others without placing the same chains around himself, so man tied himself by formal custom to even the inferior woman—he was held to certain duties and rights, which the woman rigidly enforced within the somewhat narrow limits of her power. Moreover, while man ruled by the might of his muscle, and his sons developed muscle by the laws of "natural selection," the woman was forced to cultivate cunning, subtlety, and craft, which traits she transmitted to her daughters, both by inheritance and actual example, precept, and instruction. The **strongest** man survived and perpetuated his like, according to the evolutionary law of "the survival of the fittest." And so did the **cunning** woman survive and transmit her craftiness, by the operation of the same law. And, as cunning has always won its way against mere brute strength, if given sufficient time, so did woman gradually manage to surround herself with certain "rights," customs, and usages; and often, in the end, managed to have much more of her own way than mere man suspected or thought possible.

How Women Established Customs.

It is held by many authorities that most of the customs and usages of the primitive peoples, and of the more advanced peoples as well, have been the result of woman's influence. Woman is a conservative social force, as a rule. One of the most important customs that woman established in the history of the race was that which required that the husband and father should provide for and protect his family, and "do his duty by" his wife and children; the force of custom and growing public opinion gradually developing into the force and form

of law. While the woman was not granted any property rights to speak of, her children were firmly secured in the property of their father. Woman, ancient and modern, has usually been more energetic in insisting upon the rights of her children, than upon her own rights.

How Jealousy Was Cultivated.

Among other developments of the formal marriage was that of a new form of jealousy. In the looser association and mating of the primitive people, the only form of jealousy known was the ordinary rivalry of the members of each sex for the favor of the other sex, which is manifested in a marked degree by the lower animals as well as by the human race. Upon this natural rivalry depends much of the force of "natural selection" and "survival of the fittest," each sex "putting its best foot foremost" to capture the favor of the other; and each striving for the attention of the best individuals of the opposite sex. But with the idea of the sole ownership of the mate, a new form of jealousy developed.

"Artificial Jealousy."

The original jealousy arose from the spirit of rivalry—the new form arose from the fear of losing possession. Carpenter says of the latter form: "The other form of jealousy is felt by the husband, not because of his especial devotion to his partner, but because he is furious at the idea of her disposing as she likes of what he considers as his property; and by the wife because she is terrified at the thought that her matrimonial clothes-peg, from which depend all her wordly prospects, may vanish away or become the peg for another woman's clothes. This

kind of jealousy is more especially the product of social conditions and is in that sense artificial."

How Good Grew Out of Evil.

But we must not lose sight of the fact that through this sense of mutual "ownership" between husband and wife, and this so-called "artificial jealousy," there has been evolved, through countless generations, that sense of common possession and interest which has served to create the ideal of the "family" —that clan within a clan—all of which has resulted in the knitting together of husband and wife, and the pride in and protection of the children on the part of the father.

Growth of the Paternal Instinct.

The mother instinctively feels the mother-love, even in the case of the lower animals, the degree depending upon the degree of necessity of care for the young. Animals whose young are able to protect themselves and nourish themselves immediately after birth (as for instance, the rattlesnake), show no degree of maternal affection. But the father, in the lower forms of life, and often even among the lowest forms of mankind, shows but a very slight degree of interest in his offspring. But with the dawn of "possession" and "ownership" in wife and children, and the jealousy arising therefrom, man began to feel a personal pride and interest in his young—he "owned" them, they were his own, and he became jealous and solicitous regarding their welfare. Upon this crude foundation, strengthened by centuries of public opinion, customs, usage, and law, have arisen the parental feelings of man. Like many other beautiful flowers, this human flowering-plant has its roots in the mud.

The "Cling-to and Clung-to."

A writer, several years ago, amusingly illustrated this feeling which has arisen between men and women and children in the course of human evolution. He said that the countless generations of women have manifested the "cling-to" spirit until it has become a fixed mental principle of the sex; and that in the same course countless generations of men have become accustomed to being "clung-to," until it is now a firmly rooted feeling, and one of man's greatest prides. The normal man will find it almost impossible to shake off this "clung-to" feeling, and will often zealously protect the woman who is dependent upon him, even though he has long since ceased to love her. There is a "something within him" which makes him do this, often even in the face of a stronger sex-attraction of another woman who, however, is not dependent upon him. The instinct to be "clung-to" very often wins the battle, even where love itself has failed. The same feeling, in possibly even a still greater degree, is felt by the man toward the children who "cling-to" him.

Darwinism in Family Life.

And, likewise, the woman's strongest weapon is her instinctive "cling-to" which the man feels and is unable to shake off. And so, said the writer, the average woman is a "cling-to," and the average man a "clung-to." The women who have had the "cling-to" most strongly developed have succeeded in the struggle for survival, raised their families, and thus perpetuated the instinct; while the men who have felt the "clung-to" in the strongest degree have reared the largest families, and thus have transmitted the instinct to the greatest number of descend-

ants. Hence, the characteristics of both of the sexes today, according to Darwin as interpreted by this clever writer.

Why "The Wife Wins."

And this also, by the way, is the reason why "the wife wins" so often in her struggle with women (often more attractive physically and mentally than herself in many cases) who have sought to "break up the home" of the husband and wife. This is why the wayward husband so often feels so strongly the pull of the old "clung-to" instinct, and finally forsakes the "affinity," and returns to those dependent upon him for support, and who "cling-to" him. The modern woman who understands the underlying psychology of this "cling-to—clung-to" instinct is enabled to apply her knowledge to great advantage, in many cases. In it is contained the secret of the masculine feeling of duty toward the "home" and the "family"—it is the voice of millions of ancestors whispering in his ear the call of the "clung-to" instinct. In it is contained the secret of the woman's dependence upon the man—at once her greatest weakness and yet her greatest strength.

Nature's Potent Force.

A writer commenting on this same statement has thoughtfully added: "Do we go too far when we say that even in this "cling-to—clung-to" set of facts we may discern the ever-present influence of the child whose interests are served thereby? Can we not see here, as elsewhere, Nature exerting her subtle but potent force in the direction of the young of the race? Is not the spirit of the unborn children of the race operating through the dull brains of the primitive man and his descendants, ourselves—

performing the work through the instinctive channels of expression, while working ever toward the evolution of an intellect able to perceive and understand—a soul capable of feeling and knowing what it all means? Verily, as Emerson has said, 'The dice of God are loaded'—and the urge is always toward the child, whatever may be the path that man may choose to tread in his evolutionary journey. And, from the cosmic standpoint, does not the end justify the means—is it not worth the price of it all?"

Value of the Paternal Instinct.

Carpenter says: "One perhaps of the most valuable results of the monogamic family institution under civilization, has been the development of the paternal feeling for the child which in primitive society was so weak. Today the love of man and wife for each other is riveted, as it never was in ancient days, by the tender beauty of the child-face, in which each parent sees with strange emotion his own features blended with the features of the loved one—the actual realization of that union which the lovers so desired, and which so often seemed to them after all not consummated. The little prolongation of oneself, carrying in its eyes the star-look of another's love, and descending a stranger into the world to face a destiny all its own, touches the most personal and mortal-close feelings (as well as perhaps the most impersonal) of the heart."

"Vestigial Remnants."

But there is another important thing to be remembered, before we leave this phase of the subject. In the physical evolution of man there have been certain useful organs developed, the use of which has in turn been dispensed with. The "vesti-

gial remnants" of these discarded organs, however, have remained to plague their owners, in the form of the vermiform appendix and certain glands and parts of the throat, which have a tendency to manifest trouble when least expected. So, likewise, do we find psychological and social "vestigial remnants" in the relations of men and women in marriage. These have outlived their usefulness, and now serve as a source of irritation, inflammation, and pain. We refer to the "vestigial remnants" (often entirely too prominent) of the barbarian woman's condition of serfdom imposed upon her by the barbarian man when he took her to wife in his home, and made her his slave, his "property." As much as the advanced and civilized man dislikes to admit it, woman's condition still shows the vestiges of her former condition of serfdom. In fact, she has not totally emerged from that condition, even today, in our own land.

Woman's Fight to "Come Back."

Woman, for centuries, has won her way back to freedom, step by step, aided by advanced men it is true, but fought step by step against men less advanced, less just, or at least less clear-sighted. In order that we may understand the state from which woman has sought to rise, let us listen to a few more words from Carpenter, who has shown such clear insight in this matter, and who says:

The Half-Grown Man is a Tyrant.

"A half-grown man is, of course, a tyrant. And so it has come about that the rule of man in the world has for many ages meant the serfdom of woman. Far back in history, it would appear that the female had her own way—as sole authenticator of

birth and parentage, as guardian of the household, as inventress of agriculture and the peaceful arts, as priestess or prophetess or sharer of the councils of the tribe—was as powerful as man in his, and sometimes even more so. But the greed of private property arose and spread with a kind of contagion over the advancing races of mankind, and the human male not only claimed possession of everything he could lay hands upon, but ended by enslaving and appropriating his own mate, his second self—reducing her also to a mere chattel, a slave, a plaything.

The Masculine License.

"He, all through, more and more calmly assuming that it must be her province to live and work for him; shutting her more and more into the seclusion of the boudoir and harem, or down to the drudgery of the hearth; confining her body, her mind; playing always upon her sex-nature, accentuating always that—as though she were indeed naught but sex; yet furious if her feelings were not always obedient to his desires; arrogating to himself a masculine license, yet revenging the least unfaithfulness on her part by casting her out into the scorned life of the prostitute; and granting her more and more but one choice in life—to die in the gutter, or for creature comforts and a good name to sell herself, soul and body, into lifelong bondage. While she, more and more, has accepted as inevitable the situation; and, moved, sad-eyed, to her patient and uncomplaining work, to the narrow sphere and petty details of household labor and life, of patience and self-effacement, of tenderness and love, little noticed and less understood; or twisted herself into a ridiculous mode of fashion and frivolity, if so she might find a

use for her empty head, and some favor with her lord; her own impulses and character, her own talents and genius, all the while smothered away and blighted, her brain dwarfed, and her outlook on the world marred by falsity and ignorance. Such, or something like it, has been the fate of woman through the centuries."

Comrade, Not Slave.

A terrible indictment this—of man, by a man. True it is that man has seen a new light—that he now desires a companion instead of a slave—an equal instead of a servant—a comrade instead of a serf. And, accordingly, man has loosened the social bonds which have tied woman through the centuries—he has given her the right of private property, and the right of her own children (or partially so); and he will, in all probability, accord her equal political rights in due time. But, although men will indignantly deny it, it is a fact that the majority of men still display the "vestigial remnants" of the old serf condition of married women in the conduct of marital relationship, and the sexual incidents of married life.

"Husband's Rights" (!)

The old cry of "husband's rights" is still heard, notwithstanding the fact that a moment's sane thought will assure one that these "husband's rights" are too often "husband's wrongs." To assume the "right" of a man over and to the sex-life of a woman—even though that woman be his wife—is to insist upon a "right" artificially acquired in the old serfdom, and having no correspondence to the free natural life of either higher animal or man. The female animal acknowledges no such "right"

on the part of the male—neither did the primitive woman. The female animal will defend with her life her right to her sex-self, as against the undesired male, or even against a favorite male at an undesired time. And the male animal knows enough to respect this natural feeling on the part of the female—even though she be his lifetime mate; and so will, and does, the man who has had his eyes opened in the matter. This is a matter requiring plain words—and I shall speak them to you, men and women, in this book.

PART VIII

THE MISTAKES OF THE BRIDEGROOM

It is an axiomatic principle of justice and right that a woman should be the owner of her own sex-nature. Any attempt on the part of man to invade that self-ownership is a violation of a natural law of life. Any law or custom which violates this fundamental natural principle is based on a wrong, illogical and inequitable conception of the facts of life. Any marriage relation which violates this principle inevitably kills the love between the husband and wife. The argument in favor of the right and duty of the woman to assert and maintain the sanctity of her own sex-nature is usually based upon the idea of justice and equity. But there is an argument in its favor which is equally strong, and far more fundamental than any question of abstract ethics—the principle of human love and affection. Marriage, to be valid and justified, **must be based upon Love.** The sexual relations are pure only so long as they are based on love. And, therefore, when even in marriage the principle of the primal right of the woman is ignored and violated, love sickens and dies, and the reason, justification and validity of the marriage itself disappear. Marriage commits suicide when it violates its fundamental reasons for being. Let us seek for the germ of the truth regarding this matter so important to all of us.

Man, the Amateur in Love.

In the first place, man is a mere infant in arms when it comes to matters of love. While his pas-

sions are stronger and less under control that those of the woman, his love nature is undeveloped and primitive as compared to hers. Man is but a mere amateur in this field in which woman is the finished and accomplished master. And this not because of any special experience which the individual woman may have, and the individual man may lack—the distinction lies far deeper than this; it is fundamental and characteristic. The little girl is often a natural and unconscious coquette, while the boy of the same age is merely a young bear-cub. Little girls often lead their fathers around with all the skill of a woman of experience. The girl of seventeen often knows more of the art of love than does the man of twice her age.

"Man, Poor Man."

Carpenter says: "To the grown man, love remains little more than a plaything. Affairs, politics, fighting, moneymaking, creative art, constructive industry, these are his serious business; the affections are his relaxations; passion is the little fire with which he toys, and which every now and then flares out and burns him up. His affections, his passions, are probably as a rule stronger than woman's; but he never attains to understand them or to be master of their craft. With woman all this is reversed. A man pelts along on his hobby—his business, his career, his latest invention, or what not—forgetful that there is such a thing in the world as a human heart; then all of a sudden he 'falls in love,' tumbles headlong in the most ludicrous way, fills the air with his cries, struggles frantically like a fly in treacle; and all the time hasn't the faintest idea whether he has been in-

veigled into the situation, or whether he got there of his own accord, or what he wants now that he is there.

Love, a Complex Problem to Man.

"It is perhaps in a kind of revenge for this that man for so many centuries has made woman his serf. Feeling that she really somehow has mastered him on the affectional plane, he in revenge on the physical plane has made the most of his superior strength, and of his power over her; or, more probably, not thinking about it at all, he has simply allowed all along the sex-passion (so strong in him) to prompt him to this mastery. The coming-of-age of Love (which harmonizes all the faculties in the human being) may take place early in the woman, while in the man it is delayed long and long, perhaps never completely effected. The problem is so much bigger, so much more complex with him; it takes longer in its solution. Women are sometimes impatient with men on this score; but then they do not see, judging from their own little flock, what a big herd of cattle a man has to bring home.

Woman's Love Tragedy.

"The woman has this advantage, that her powers are more co-ordinated, are in harmony with each other; where the man's are disjointed or in conflict. The fulfilment of love is a relief and a condensation to the man. He goes his way, and, so to speak, thinks no more about it. But to the woman it is the culmination of her life, her profound and secret mission to humanity, of incomparable import and delicacy. Woman can hope for but little sympathy and understanding from the other sex. But

this fact of man's non-perception of it does not make the tragedy less."

Woman, the Specialist in Love.

In any other field of human thought, feeling, and action, man is willing to go to the best specialists for instruction in the thing in which the master is specially proficient. But in love he insists upon following a course directly opposite. Instead of trying to learn what good women really think and feel about love, he, in his high conceit, relies upon his own "instincts" (which are too often not "instincts" at all, but rather the result of association with debauched women), ignoring as "fancies" or "poetical imaginings" the ideas and feelings of pure women which are really based on natural instinct. Man, recognizing the fact that he is a mere amateur in the inmost things of love, should be willing to listen to the advice of good women who really know far more about real love, intuitively and instinctively, than he can expect to learn in a life of experience. Let us once more refer to Carpenter on this point. He says, concerning it:

Woman, the Interpreter of Love.

"Woman is the more primitive, the more intuitive, the more emotional. The great unconscious processes of nature lie somehow nearer to her; to her, sex is a deep and sacred instinct, carrying with it a sense of natural purity; nor does she often experience that divorce between the sentiments of love and the physical passion, which divorce is so common with men and which causes them to be aware of a grossness and a conflict in their own natures. She is, or ought to be the interpreter of love to man, and in some degree his guide in sexual matters."

Passion vs. Love.

The highest and best thought on the subject of the marital relations agree in the idea that, in all manifestations of the sexual relation, the desires, inclinations and wishes of the woman should be consulted and sought—and that these should never be outraged. To many men, the physical sexual relation, with the manifestations of affection leading up to it, is the only real manifestation of love. With the majority of women, however, the act itself is only a part of a larger and much broader manifestation of affection.

Affection vs. Lust.

Moll says:

"The desire for sexual-congress, and the sense of pleasure and satisfaction in congress, is much less frequent in women than is generally supposed. But the soul-side of love, on the other hand, is often more prominent in females than in males." Those who have had the opportunity to study the subject carefully know that the majority of the girls and young women who are "led astray" by men have been influenced more by reason of their affections having been played upon than by the desire for physical sexual gratification. With most women love is the important thing, and the physical sexual gratification the incident; while with most men the physical sexual relation is regarded as the important thing, affection and love being regarded as merely incidental.

Conflicting Points of View.

The average woman utterly fails to understand the ability of the average man to divorce the sex-relation from love—or man's willingness to man-

ifest the sex-relation without the presence of love. She knows that men often do make this separation, and often indulge the physical passion without the accompaniment of the affectional feeling and sentiment—but she fails to understand it, finding no corresponding experience within herself. On the other hand, man is too apt to consider that woman's willingness to participate in the sexual relation must spring from the same source as does his—he attributes to her the same motives, and thereby entirely loses sight of the characteristic viewpoint and motive of the woman. He utterly fails to understand the woman-nature.

Man's Grievous Mistake.

The man, moreover, is apt to make another and equally grievous mistake. While the woman looks forward to married life as a continuation of the days of courtship, and reasons naturally that the closer relation of marriage will add to rather than detract from the manifestation of tenderness, the man too often looks upon marriage as a "settling down" after the strenuous efforts of courtship, and thinks that "love making" is something that may well be dispensed with after the days of the honeymoon. The man is apt to think that the tenderness and affectionate manifestations of courtship are but silly sentimentality, or romantic folly, all very well in their place but totally unnecessary and uncalled for in the sensible period of "settling down." The man's too common attitude is well illustrated by the comparison of the vaudeville performer who "brings down the house" by his joke to the effect that love is like a man running furiously after a street car—when he catches the car, he sits down comfortably

and enjoys himself by reading his newspaper, for there is no occasion for the excited chase when the car has once been caught.

Old Errors Die Slowly.

While the status of woman in the marriage relation has improved wonderfully in the course of evolution since the idea of "ownership" once entered the brain of man, there is still an equally great advance possible. The poison of the "ownership" of the woman by the man still runs in the veins of the race; and this must be entirely eliminated before we may expect the ideal conditions and states of marriage to be reached. The "vestigial remnants" are still with us; and, like the inflamed vermiform appendix, they assert their presence and power, and cause us pain and distress. The wretched error which has grown up through the ages since man first resorted to wife-capture, wife-purchase, and wife-slavery—which assumes that the woman is the "property" and possession of man; that the wife is the human chattel of the husband; that the husband has "rights" to the body and sex-nature of the woman, independent of her desires and wishes —dies slowly, and in its death-struggles succeeds in wounding many of the race. To understand this error in its glaring plainness, one has but to refer to the law-books of the past, and to find there recorded those cases in which authority has been given to the husband to enforce by physical strength, imprisonment and punishment, these supposed "rights."

Barbarous Old Laws.

Under the old laws, the woman upon marriage was held to forfeit not only her right to own personal

property independent of her husband, but also to forfeit her "right of consent or refusal" to the physical sexual relation. A man was permitted to commit a rape upon his wife without fear of legal punishment; in fact, this had the full approval of the law of the land. This may seem like a brutal statement of the fact—but the circumstances of the case justify it. A husband so acting was held not to have committed cruelty, although he would have been punished by law had he attempted to physically force his wife to perform any other kind of act.

Degradation Permitted by Laws.

Mill has said: "Not so the wife; however brutal a tyrant she may be chained to, he can claim from her and enforce the lowest degradation of a human being, that of being made the instrument of an animal function contrary to her inclinations. No amount of ill-usage, without adultery superadded, will in England free a wife from her tormentor." **This was written in 1869—less than a half-century past.** But things have improved in England since that time, as witness the case of Clithero, in England, in the year 1891! In this last mentioned case, the wife refused to consent to the physical sexual relation sought by the husband. The husband retaliated by detaining her against her will, which act he justified in court, saying: "I therefore took my wife, and have since detained her in my house, using no more force or restraint than necessary to take her and keep her." Be it to the credit of the Lord Chancellor, that the records show that he ordered the lady restored to liberty, holding that no such right or power to detain her existed in law.

The Dawn of Tomorrow.

But although the law has lessened its ancient rigor, the spirit of the masses of people still is that the husband has the "right" to the sex-nature of his wife—to her body, and at least passive acquiescence—which right she is in duty bound to respect and obey. The average "man on the street" assents to this idea, and asserts it in argument and discussion; and probably attempts to enforce it in his own household so far as he is able to do so. And all this in face of the fact that the lowest animal holds sacred the right of the female to consent or refuse in like cases; and that the female animal will defend at the risk of her life this natural and basic right of her nature—although, as a rule, she has but to show her disinclination in order to cause the male to desist, so instinctive is the animal's recognition of this fundamental law of nature. But the light is breaking—the race is becoming saner, juster, and more decent. Men are growing to see that love is the only natural bond between man and woman; and that force, compulsion, or arbitrary demand kills the very thing which is the reason of their union.

Where the Responsibility Lies.

The effect of this old notion of the race—that of the "ownership" of the body of the wife by the husband—results in many tragedies of love among young married couples; all of these could be avoided were the man educated and informed more carefully regarding the natural rights of woman, and of her instinctive feelings on the subject. This deplorable ignorance is not so much the result of any special coarseness in the mental or spiritual make-up of the man, as of the lack of proper education on

the subject of love and marriage—or perhaps (still worse) of improper education on these subjects. As we have already seen, the average young man (and many older men) fails to understand the most fundamental principles of the sex-nature of woman; and the nature of her love for man, in its inner phases and outer manifestations. It would work a revolution in the married life of the race if the mothers of young men would bring themselves to the task of instructing their sons concerning the feelings and sentiments of young women regarding certain delicate relations of the married state. By doing so, these mothers would add to the happiness of the women who become the wives of their sons. This is a work for woman; and until the women of the race rise to the responsibility, the men will fall far short of the highest ideals which women seek to find in them.

What Men Do Not Know.

The lack of proper instruction regarding the sex-relations results in giving the young man more or less distorted, coarse and impure ideas regarding the marriage relation and state. He finds in the sexual relation a subject for ribald mirth, coarse, joking, and sneering comment. He is apt to be brought into contact with a class of women who have lost their original respect for their sex-nature, and who now gain a livelihood by catering to man's lowest passions. Gradually the ideas and conceptions of the young man suffer a degeneration; and while grossly indulging his physical passions, he views them with a scornful contempt. Of course all this false education seriously affects his ideas concerning the sex-nature of woman. He regards the sex-relation as essentially gross and impure, and although

he indulges in it he feels that he owes himself an apology for so doing. Naturally, this feeling extends to the women who submit to his desires, and whom he feels have descended to his own low plane in order to meet him. He respects womanhood in the degree that he regards it as divorced from the physical sex-relation. He utterly fails to get the pure woman's point of view that the sex-relation is to be regard only as **an accompaniment of love,** and that it is unthinkable under any other circumstances. He knows that the physical sex-relations with which he has become familiar have had little or nothing to do with affection and love—they having been merely an appeal and response to lust and vulgarity—and he has no knowledge of the higher phases of the relations between the sexes to set him straight on the subject.

Pandering to Lust—Ignoring Love.

Is it to be wondered at that an enormous mass of evils result from these perverted ideals of men which allow them to consider thinkable and possible the physical sexual relation with women, unaccompanied by love. Ignoring alike the instinctive promptings of the animal which demand the attraction of "mating" between the pair as a necessary precedent to sexual relations, and which protect the female in her preferences, desires, and seasons; the intuitive promptings of the human soul, which give the original impulse toward mating based on love; and the report of the reason, which informs man that the flower of love is the crown of sex; man allows himself to be swept away by the flood of ignoble and degenerate sex-passion which has gathered through the ages, fed by the heredity of the scum of the

race and the refuse of civilizations. He allows this flood of degeneracy to sweep him into practices and modes of sex association which make of the woman a mere sex-machine and panderer to lust—and of the man a creature indulging his sensuality in a manner scarcely higher than those practices which we indignantly call "unnatural" or even "abnormal."

Prostitution—In and Out of Marriage.

The highest modern view of the sexual relation between man and woman is that the relation called "prostitution" (in all of its manifold forms) is abnormal, unnatural, and degenerate. And that **by "prostitution" is meant any and all forms of the sexual relation in which love does not exist.** In this sense of the word, "prostitution" (in or out of the married state) is regarded as unnatural, abnormal, and a perversion of the natural instinct and function of sex-life—so contrary to nature, in fact, that nature is so appallel that she revolts and sends the worm of decay and the germ of disease to wipe away from the face of the earth those who so flaunt and defy her fundamental laws. When man begins to think of **the sex-relation as possible and normal, proper and permissible, only when love is present,** then half the battle will be won for purity, sanity, health, and racial betterment and advancement.

The Tragedy of Love.

With the distorted views on the part of so many men, to which we have just referred, is it any wonder that when a woman yields herself fully and completely to such a man, in the purest love and with the highest ideals, he fails to appreciate her gift, and somehow feels that he has contaminated her and caused her to descend from her former high

level? And, is it any wonder that the woman, at first shocked and dismayed, gradually accepts his point of view and lower ideal, until she, at last, is no better than himself?

Where Man Fails.

With these things in mind do we not see the tragedy of the union of the maid with her purest ideals of love, to the man with the distorted and defiled conceptions of sex? The man may be kind and desirous of treating the woman with the greatest respect and consideration—and he does so treat her, perhaps, in every other relation except that of sex. In this one thing he fails—and fails only because of his false ideals, distorted conceptions, and lack of true education upon the subject of sex. Instead of regarding the presence of the woman by his side, as his wife, as an opportunity for the manifestation of a love tenderer and more considerate than ever, he too often feels that she has become his "property," and that it is quite the proper thing for him to so regard her, and to act upon that assumption.

A Sad Mistake.

Not understanding her feelings, ideas, sentiments, and desires, he imagines that she is but a feminine edition of himself, and that her apparent difference is but the same sensuality hiding under the veil of affectation and modesty, reserve and shyness—and he seemingly delights in tearing away this veil. If the woman manifests the normal and natural physical response, he thinks that this proves his theory, not understanding that her love for him alone makes the response possible; and, if she does not so respond, he feels annoyed, and accuses her of coldness and prudishness.

Counterfeit Love.

By this ignorance and folly man often deliberately destroys the very essence of the love of the woman for him. He too often causes her to really descend to his level, and to deliberately appeal to his sensuality and to gratify his lust, as a means of retaining his interest and to secure peace in the family. It is one of the ironies of life that man so often elects to accept this base counterfeit love, when he might have the real affection in all of its beauty and bloom.

Where Education is Needed.

With his misunderstanding of woman, his distorted conception of sex, and his unworthy assertion and assumption of "husband's rights," man very often makes a sorry failure of marriage—in the current idiom, he "makes a mess of it," indeed. And all from the want of the proper education in the real meaning of sex. If his mother had only taught him what he should have known, instead of allowing him to receive his false education on the streets, much unhappiness for his wife and himself might have been saved. Young men, and young women as well, should receive sane education and instruction regarding the principles of sex and normal sex-relations. This education would include instruction regarding the anatomy and physiology of sex; the purposes of the sexual organism; the aim, object and intent of nature in evolving the sex organisms; the distinction between the use and the abuse of the sex functions; with special instructions to the young men and young women, respectively, on that phase of sex-life which concerns each one of the sexes particularly.

The Glamour of Illusion.

Carpenter points the following sad picture of alas! too many so-called marriages: "Two people come together, who know but little of each other, who have been brought up along different lines, who certainly do not understand each other's nature; whose mental interests and occupations are different; whose worldly interests and advantages are also different; to one of whom the subject of sex is probably a sealed book, to the other perhaps a book whose most dismal page has been opened first. The man needs an outlet for his passion; the girl is looking for a 'home' and a protector. A glamour of illusion drives them into each other's arms. It envelops in a gracious and misty halo all their differences and misapprehensions. They marry without misgivings, and their hearts overflow with gratitude to the white-surpliced old clergyman who reads the service over them.

The "Life-Sentence" of Marriage.

"But at a later hour, and with calmer thought, they begin to realize that it is a life-sentence which he has so suavely passed upon them—not reducible (as in the case of ordinary convicts) even to a term of twenty years. The brief outburst of their first satisfaction has been followed by a satiety on the physical plane, then by boredom, and even nausea. The girl, full perhaps of tender emotion, and missing the sympathy and consolation expected in the man's love, only to find its more materialistic side —'This, this then is what I am wanted for.' The man, who looked for a companion, finds that he can arouse no interest except in the most exasperating trivialities. Whatever the cause may be, a veil

has fallen from their faces; and there they sit, held together now by the least honorable interests which they themselves can least respect, but to which law and religion lend all their weight. The monetary dependence of the woman, the mere sex-needs of the man, the fear of public opinion, all form motives (and motives of the meanest kind), for maintaining the seeming tie; and the relation of the two hardens down into a dull neutrality, in which lives and character are narrowed and blunted, and deceit becomes the common weapon which guards divided interests."

Pointing a Warning.

The above picture is presented not for the purpose of discouraging Marriage—quite the contrary, in fact. It is introduced here solely for the purpose of pointing out a warning to those who are about to enter into marriage with wrong ideals; and to point out a way of reform for those who have been living together in marriage without the proper ideals. Our work here is constructive, not destructive; but it is necessary to point out the result of error, in order to show the necessity of reform and avoidance of error.

The Blindness of Ignorance.

Carpenter also presents an equally pitiable, and alas! equally true, picture of the ignorance of young people, and the misunderstanding of the woman by the man, of which I have spoken before. He says: "The civilized girl is brought to the altar often in the uttermost ignorance and misunderstanding of the sacrificial rites to be consummated. The youth, too, is ignorant in his way. Perhaps he is unaware that love in the female is, in a sense, more diffused

than in the male, less specially sexual; that it dwells longer in caresses and embraces, and determines itself more slowly towards the reproductive system. Impatient, he injures and horrifies his partner, and unconsciously perhaps aggravates the very hysterical tendency which marriage might and should have allayed. It should be remembered, too, that to many women (though of course by no means a majority) the thought of sex brings but a little sense of pleasure, and the fulfilment of its duties constitutes a real, even though a willing sacrifice."

Mistakes of the Honeymoon.

The husband, entering into the marriage relation with distorted ideals and lack of education, often commits a very grave offense against the spirit of love—and against the person of his wife—at the very beginning of the marriage relation. Many a woman has been so shocked, horrified, and disgusted by the ignorance, brutality and sensuality of man—his utter lack of respect for himself, for her, and for the decencies of life, that her love has taken wings, never to return. Every physician can tell of instances of almost unbelievable grossness on the part of otherwise considerate, thoughtful and kind men, on the occasion of "the first night," and the succeeding days and nights, of the "honeymoon." And this, remember, not from any innate depravity or grossness of the man—but solely because of his lack of education on sex matters; and, too often, because the ideals of the brothel have been instilled into his wind. Many a man, in after years when he has learned the truth about these matters, has been mortified beyond measure, and grieved at heart in equal degree, when he remembers his own experi-

ences in the days and nights of early married life. But often this knowledge and remorse comes too late—the love of the woman has been killed forever.

What the Young Husband Should Know.

The remedy for this evil condition is very simple indeed. In the first place, the young husband should remember that his bride is exhausted from the preparations for the marriage, and is in a state of nervous excitement from the ceremony itself. It means so much to a woman, this entering into the new relations of wife, that she should be allowed time to adjust herself to the new ideas and duties. The ancient Greeks are said to have had a very sensible custom of allowing three days to intervene between the marriage ceremony and the physical consummation of the marriage—and it is said that in some parts of modern Greece a similar custom still prevails. Would that a custom of this kind were in force and effect in our own land and times, and that men were taught the reason and advantage thereof.

The Tragedy of the Nuptial Chamber.

Dr. Stall has said: "When first entering upon the marriage relation, young husbands are in danger of making some very serious mistakes. Many a husband has had cause to regret that in his lack of consideration he has allowed his passion to awaken in his wife such a feeling of disgust as to obliterate her affection for him, to blast the prospects of all future happiness, and to render both himself and his wife miserable throughout all their subsequent years. * * * With ignorance on the one side, inconsideration and ungovernable passion upon the other, the combination is unfortunate and the results are often serious. The first act of the drama

which is to culminate in separation and an effort to secure a divorce, is often enacted upon the night of the very day which witnessed the marriage ceremony. The ignorance and inconsiderateness or both are alike to blame for this sad result—the wife for her lack of knowledge and consideration, and the husband for his lack of intelligent and thoughtful appreciation of the delicacies and dangers of the new relation. * * * It is enough to make a thoughtful and considerate man blush to think of the scores of wives who annually confess to their physicians that the only rape that was ever committed upon them was by their own husbands the first day of their married life."

Wise Words to Young Husbands.

Dr. Guernsey says: "Tenderly and with great consideration should these privileges be accepted, for, contrary to the opinion of many men, there is no sensual passion on the part of the bride that induces her to grant such liberties. Then how exquisitely gentle and how forbearing should be the bridegroom's deportment on such occasions. Sometimes such a shock is administered to her sensibilities that she does not recover from it for years; and in consequence of this shock, rudely or otherwise administered, she forms a deeply rooted antipathy against the very act which is the bond and seal of a truly happy married life."

"Don't Brush the Bloom from the Fruit."

Dr. E. B. Duffey says: "Do not be in too great haste to brush the bloom from the fruit you covet. It will lost half its attractions at once. Practice in lawful wedlock the arts of the experienced lover rather than the violence of the man who commits

rape, and you will find the reward of your patience very sweet and lasting. This bud of passion cannot be rudely forced open. Its development must be the work of time. If the young wife is met with violence, if she finds that her husband regards the gratification of his own desires more than her feelings—and if she be worn and wearied with excesses in the early days of her married life, the bud will be blighted. The husband will have only himself to blame if he is bound all his life to an apathetic, irresponsive wife. It is easy to imagine the unsatisfactory conjugal relations which are brought about in punishment of the husband's early impetuosity and ignorance. He finds an unreciprocal wife, doubts her affection for him, because, with his masculine nature, he cannot conceive of a love unblended with passion. She, in her defrauded womanhood, feels aggrieved and debased by any conjugal approach—especially by an enforced one—and finds it equally hard to understand how affection and passion can be united; the one she knows to be so self-forgetful and denying, and the other she has such abundant cause for believing utterly selfish and rapacious."

The Old Professor's Advice.

Dr. Parvin gives expression to the following views gained by years of experience as a practicing physician and as a professor in one of the leading medical colleges in this country:

How Women Love.

"In woman, love throbs in every pulse, thrills in every nerve and fibre of her being; her life is love. She gives herself to the one she truly loves. If you find out the history of poor seduced girls, those who,

as is so often said, loved not wisely but too well, you will find that in almost all cases they yielded to the seducer in no paroxysm of sensual passion, but because they loved and trusted with their whole heart; they fell because they sought not their own, but the gratification of another. I do not believe one bride in a hundred, of delicate, educated, sensitive women, accepts matrimony from any desire of sexual gratification; when she thinks of this at all, it is with a shrinking, rather than with desire. Happy that union in which the husband understands the womanly nature. On the other hand, how many women are made wretched by the husband who thinks the highest end of marriage is copulation, and that his wife ought to be equally amorous with himself.

The Womanly Expression.

"It is a mistake to suppose that the kindness, the kiss, and the loving embrace of the wife are, in general, the expression of sexual desire. The following was the exclamation to me, of a most refined and cultivated lady, the mother of five children, and who dearly loved her husband: 'How often we wives would caress our husbands, if we did not know the inevitable consequences!' I know I am right as to the womanly nature, and I know that if men generally thus believed, there would be less licentiousness, purer and happier wedded life, and healthier women; for how many women are rendered miserable both morally and physically, by the sexual excesses of husbands."

PART IX
IMMORALITY IN MARRIAGE

The deplorable lack of scientific education in the principles of sex, sex-life, sex-functioning, and the sex-relation, of which I have spoken in other parts of this book, is not confined to young people, or those about entering into the state of marriage; it extends even to persons who have been married for years. Many enter into marriage, continue the relation for years, with the incidents of parenthood added to their experience, without understanding the most fundamental physiological principles of sex.

Many persons, after living in the marriage relation for many years, acquire information regarding sexual physiology which if it had been known to them when first married would have prevented great suffering, pain and sorrow. The reading of books on this subject has caused many a man and woman to exclaim: "Oh, If I had only known this in time, what misery and unhappiness I should have been saved." There are certain facts which should be known to all married persons—which should have been told them before they married—but which they do not know, in most cases.

Prostitution in Marriage.

One of the most glaring errors entertained by the average married person is the belief that marriage throws the mantle of sanctity, privilege and morality around the married pair, and over any and all sex-relations between them. The average man is

inclined to the opinion that there can be no such thing as sexual immorality between husband and wife. He holds that the marriage benediction automatically removes all moral obstacles and barriers; and that with the dying notes of the wedding march also fades away all the necessity for restraint, moderation and moral considerations in the sex-relations of the wedded pair. Many persons practically admit that much that would be considered licentious lust out of the married state, becomes lawful indulgence in the married state. But the voice of science refuses to admit that the ceremony of marriage nullifies the laws of physiology, or changes natural principles. While marriage is held by society to render moral and legal certain relations which would be immoral and illegal without its sanction, science holds that this sanction does not extend to the infringement of physiological laws, or the violation of the fundamental morality established by nature, herself, and enforced by "instinct" in the lower animals and primitive man.

Nature's "Right and Wrong."

The idea of sexual-morality is much more fundamental than is generally supposed. It is bound up with the idea of "right and wrong" not only the right and wrong of legal enactments or of religious codes, but also the right and wrong as indicated by natural laws. Man may commit a "wrong" against his physiological nature which, while not forbidden by legal or ecclesiastical codes, is nevertheless an "immoral" act—while he is not punished for such "wrong" acts by the courts, or in the churches, nevertheless nature inflicts her punishment and the man pays the penalty. And if this be "wrong" and

"immoral" when the natural laws are broken only as regards one's self, how much greater must be the "wrong" and "immorality" when it includes in its evil effects one's partner in marriage. And how still greater, and still more "immoral," is the "wrong" act when it directly or indirectly affects the unborn child, or the children yet to be conceived?

Unwritten Laws.

In order to fully realize the above stated idea, one should remember that laws are not always written laws—for nature's laws are not written, yet they are firmly fixed and unalterable, and the penalty thereof is invariably demanded and exacted. And is not the person who knowingly violates these laws thus bringing suffering, pain and misery to other persons, born and yet to be born, rightfully called "immoral," even though he be within the pale of the legal or ecclesiastical codes? That man is guilty of this form of natural immorality—this violation of nature's physiological laws—in his marriage relations, is conceded by many of the very best authorities. Let us carefully consider the testimony of a few of such writers on the subject, in order to realize the spirit of the thought of such persons concerning the questions before us.

The Seventh Commandment Extended.

Dr. J. H. Kellogg says: "It seems to be a generally prevalent opinion that the marriage ceremony removes all restraint from the exercise of the sexual functions. Few seem to even suspect that the seventh commandment has any bearing upon sexual conduct within the pale of matrimony. Yet, if we may believe the confessions and statements of men and

women, legalized prostitution is a more common crime than illicit commerce of the sexes. So common is the popular error upon this subject, and so strongly fortified by prejudice, that it is absolutely dangerous for a writer or speaker to express the truth, if he knows it and has a disposition to do so. Any attempt to call attention to true principles is mocked, derided, stigmatized, and if possible extinguished. The author is vilified, and his work is denounced, and relegated to the rag-man. Extremist, fanatic, ascetic, are the mildest terms employed concerning him, and he escapes with rare good fortune if his chastity or virility is not assailed."

Abuse of "Marital Rights."

Dr. Cowan says: "It is a common belief that a man and a woman, because they are legally united in marriage, are priviliged to the unbridled exercise of amativeness. This is wrong. Nature, in the exercise of her just laws, recognizes no human enactments, and is as prompt to punish any infringement of her laws in those who are legally married, as in those out of the bonds. Excessive indulgence between the married persons produces as great and lasting evil effects as in the single man or woman, and is nothing more or less than legalized prostitution. A man with great vital force is united to a woman of evenly balanced organization. The husband, in the exercise of what he is pleased to call his 'marital rights,' places his wife, in a very short time, on the nervous, delicate, sickly list. In the blindness and ignorance of his animal nature he requires prompt obedience to his desires, and, ignorant of the law of right in this direction, thinking that it is her duty to accede to his wishes, though perhaps

fulfilling them with a sore and troubled heart, she allows him passively, never lovingly, to exercise daily and weekly, month in and month out, the low and beastly of his nature, and, eventually, slowly but surely to kill her. And this man, who has as surely committed murder as has the convicted assassin, lures to his net and takes unto him another wife, to repeat the same program of legalized prostitution on his part, and sickness and premature death on her part.

Lustful Women.

"There are women—strongly passionate and often diseased—who, like such men, are endowed with strong animal natures, who, when they marry, in the intense exercise of their lustful natures, soon reduce the husband to a standard that physically and mentally places him below the brute, and, long before the fulfillment of his just allotment of time on earth, he too dies. The number of such women is very much smaller than is the number of men with like tendencies; but when women are diseased in this direction they go much further than is possible with men.

The Eclipsed Honeymoon.

"The exercise of abnormal amativeness is known in all its positive intensity by those newly married. The honeymoon is one nightly repetition of legalized prostitution sinking the pure, high and holy into the low, debasing and animal. Think you, oh! new-made husband and wife, that in this you do right?—that in this you elevate your better natures?—that in this you find peace, strength and happiness?—that in this you grow into that pure and holy passion, the passion of love? Do not, I pray you, de-

ceive yourselves; for in this exercise of the sexual part of your nature you lower your standard of body and soul.

The Birth of Mutual Disgust.

"This subject of newly-married excess is to be seriously thought of, and carefully guarded against, for it is fraught with immense danger to the future peace, happiness, strength and love of the newly united. There cannot be a growth of love in such a union, for no man or woman ever practices repeatedly the breaking of this law but that a mutual disgust is born of it—a disgust that in time becomes chronic, and the source of all after mated misery. It should be understood by all married men and women, that the result of married excess is as disastrous to the body, mind and soul of the individual as is unlegalized prostitution."

Lawful Lust.

Jeremy Taylor, several centuries ago, uttered the following words, which are as true today as when they were spoken:

"He is an ill husband that uses his wife as a man treats a harlot, having no other end but pleasure. Concerning this, our best rule is, that although in this, as in eating and drinking, there is an appetite to be satisfied, which cannot be done without pleasing that desire; yet, since that desire and satisfaction were intended by nature for other ends, they should never be separated from those ends. It is a sad truth that many married persons, thinking that the flood-gates of liberty are set wide open, without measures or restraints (so long as they sail in the channel) have felt the final rewards of intemperance and lust by their unlawful using of lawful permis-

sions. Only let each of them be temperate, and both of them modest."

Sad Results of Overindulgence.

Dr. Mayer says: "Observation fully confirms the views of inductive philosophy; for it proves to us that coitus, exercised otherwise than under the inspirations of honest instinct, is a cause of disease in both sexes, and of danger to social order." Dr. Kellogg says: "The sad results of excessive indulgences are seen on every hand. Numerous ailments attributed to overwork, constitutional disease, or hereditary disposition, know no other cause and need no other explanation. No doubt the principal blame in this matter properly falls upon the husband; but it cannot be said that he is the greatest sufferer; however, his punishment is severe enough to warn him to a reformation of his habits."

Effects of Marriage Excesses.

Dr. Acton says: "Any warning against sexual dangers would be very incomplete if it did not extend to the excesses so often committed by married persons in ignorance of their ill-effects. Too frequent emissions of the life-giving fluid, and too frequent excitement of the nervous system, are in themselves most destructive. The result is the same within the marriage bond as without it. The married man who thinks that because he is a married man he can commit no excess, however often the act of sexual congress is repeated, will suffer as certainly and as seriously as the unmarried debauchee who acts on the same principle in his indulgences—perhaps more certainly, from his very ignorance, and from his not taking those precautions and following those rules which a career of vice is apt to teach a

sensualist. Many a man has, until his marriage, lived a most continent life; so has his wife. As soon as they are wedded, intercourse is indulged in night after night, neither party having any idea that these repeated sexual acts are excesses which the system of neither can bear, and which, to the man at least, are absolute ruin. The practice is continued until health is impaired, sometimes permanently, and when a patient is at last compelled to seek medical advice, he is thunderstruck at learning that his sufferings arise from excesses unwittingly committed.

A Dangerous Course.

"Married people often appear to think that connection should be repeated as regularly and almost as often as their meals. Till they are told of their danger, the idea never enters their heads that they are guilty of great and almost criminal excess; nor is this to be wondered at, since the possibility of such a cause of disease is seldom hinted at by the medical man they consult. Some go so far as to believe that indulgence may increase these powers, just as gymnastic exercises augment the force of the muscles. This is a popular error, and needs correction. Such persons should be told that the shock on the system each time connection is indulged in is very powerful, and that the expenditure of seminal fluid must be particularly injurious to organs previously debilitated. It is by this and similar excesses that premature old age and complaints of the generative organs are brought on. The length to which some married people carry excess is astonishing.

Sexual Passion in Man and Woman.

It may be objected to that in the above stated quotations the authorities seem disposed to place the

entire blame upon the husband, the wife being almost entirely absolved from blame. But, as every physician knows, in the majority of cases of this kind coming before him for advice and treatment the man is the one to blame, although ignorance is the cause of the trouble in most cases. The greater part of the trouble is found to arise from improper ideals and conceptions of sex-relations, and ignorance of scientific information regarding them. Men, as a rule, are not nearly so unfeeling or brutal as their acts would seem to indicate. As for the wives, the cases in which married women are the instigators and active causes of marital excesses are comparatively few, and even when found, in the majority of cases their condition has been the result of unnatural stimulation and abnormal excitement of the sexual organism arising from the excesses of the husband in the first place.

The Normal Woman.

Some writers speak as if women were practically devoid of sexual feeling, inclination and desire; but the best opinion is that such writers have rather over-emphasized the comparative mildness and infrequency of the sexual desire in woman. It is believed that every woman experiences, at least to a degree, the normal sexual impulse at certain periods, but that such impulse is rather the urge of nature toward the activity of the reproductive organism than the induced sexual desire which arises from contemplation of subjects allied to sex indulgence. The woman who has borne children is not likely to be so strongly excited sexually, as a general rule, as is the one whose reproductive organism has not been thus actively employed. The sexual feeling in

woman arises in a great part from the instinctive desire of her physical organism to function along the lines of gestation and child-bearing. Dr. Moll says: "From various sources of information I conclude that the sexual desire of women is very much less frequent than is generally supposed, although the love-nature and the parental-impulse are much stronger. Not only is the sense of sexual pleasure and satisfaction in congress less than is commonly supposed, but the desire for congress is less frequent and less intense than in man."

The Passions of Woman.

Dr. Wm. J. Robinson says: "While for the purposes of maternity girls become ripe at an early age —eleven to fourteen—their libido sexualis becomes awakened many years later. A large majority do not experience any libidinous desires whatever until the age of twenty, twenty-four or twenty-five. In fact many married women remain cold and indifferent to the sexual act for several years after marriage; it takes them several years to become sexually educated. And even then, in many the desire is due more to an established habit than to an actual necessity. I do not make any dogmatic, all inclusive statements; we can make but very few statements which are applicable to all humanity, or to an entire sex. I am fully aware of the fact that there are women and girls in whom the natural passions are exceedingly strong, strong to the point of uncontrollability. But they constitute a small minority. There is another class of girls in whom the passions are apparently very strong, but if examined into, it would be found that the libido is the result of artificial stimulation, that their eroticism has been

aroused by books, by certain plays, by the equivocal stories of their newly married sisters and friends, etc. It is really more a burning curiosity, than a burning passion. From what has been said it is clearly evident that I maintain that the sexual appetite awakens in girls several years later than it does in boys; and that if it is not initiated, not artificially stimulated, the libido is considerably weaker than it is in men."

"The Dangerous Age" of Woman.

In middle-aged women who are approaching or undergoing the menopause (or "change of life") there is often a startling manifestation of the sexual feeling and passion, which comes to the woman unexpectedly and without understanding on her part. This has led some writers to speak of this period as "the dangerous age" for women—particularly unmarried women, or married women who have never borne children. This phenomenon is explained as the last effort on the part of nature to have the woman play the part of mother—the final "flash" of the reproductive instinct before it expires.

Man Most to Blame.

So, in view of the facts of the case, it is reasonable to assume that sexual excess in the marital relations generally depends upon the inclinations and acts of the man; and that the woman would be only too well satisfied with the absence thereof, as a general rule. The cases in which sexual excesses are the result of the woman's solicitation or desire are very rare and exceptional in nature; and even when found to exist may often be traced to some physical irregularity or condition. Education on this sub-

ject would seem to be necessarily directed to husbands, although the wives should have the truth of the matter made known to them.

The Normal Rule of Marital Relations.

While it is very easy to point out specific cases of excesses and abnormality in the exercise of the marital relation—that is to say, the cases in which the indulgence so far exceeds the average and normal as to attract marked attention, it is not so easy to draw a hard and fast line between the normal and the abnormal, the average and the excessive. Even in the matter of the effect of over-indulgence on the health of the man and the woman, the authorities differ. In the past, many authorities have attempted to lay down specific rules on the subject, and legislation even has been attempted in this direction. Solon promulgated laws ordaining that the married pair should participate in the sexual-relation no more than three times each month. Zoroaster placed the average normal indulgence at once a week. Mohammed laid down the rule that if a husband neglected his wife for over one week, she could apply for a divorce. Martin Luther, in his celebrated couplet, advised indulgence not exceeding twice a week. Some modern authorities have suggested once a week, excepting the menstrual period and during gestation, at which times total abstinence is enjoined. But the majority of modern authorities have contented themselves with advising that the indulgence should not exceed certain limits (generally agreeing with the advice just quoted), else ill-health result—but few venturing to set forth that the relation must occur with any particular reg-

ularity; their advice has been cautionary, as a rule, rather than mandatory.

A Sane Prescription.

Dr. Talmey says on this subject: "The frequency of congress varies with different individuals, but with the majority, under thirty years of age, three times a week should be considered sufficiently frequent; between thirty and forty, twice a week; and less frequently as age advances. * * * The criterion of marital hygiene, as far as frequency is concerned, is that state of the feelings of the couple. The day succeeding the relation both mates must feel refreshed in body and spirit, otherwise the act was unhygienic. If one of the mates has greater sex powers than the other is able to gratify, he or she has to suppress the erotic excitement by the exertion of will-power or by cold sponging, cold baths, and when necessary even by bromides. For while chastity does very little harm to the individual, sexual excesses destroy in time both body and mind."

Physical Results of Excess.

Dr. Gardner says: "Often I have had husbands inform me that they have not missed having sexual relations with their wives once or more times a day for several years; and scores of women with delicate frames and broken-down health have revealed to me similar facts, and I have been compelled to make personal appeals to the husband." Dr. Black says: "Medical writers agree that one of the most common causes of many forms of derangement to which women are subject consists in excessive cohabitation." Dr Acton says: The evil effects of marital excesses are not confined to the offending parties. No doubt can exist that many of the obscure cases

of sickly children, born of apparently healthy parents, arise from this cause; and this is borne out by investigations among animals."

A Terrible Indictment.

Dr. Kellogg says: "One of the most distressing symptoms of advanced age in men is enlargement of the prostate. Men who give themselves up to sexual excesses find themselves at middle-age, or even sooner, suffering from these disorders, often in a very grave form. * * * If husbands are great sufferers, as we have seen, wives suffer still more terribly, being of feebler constitution, and hence less able to bear the frequent shock which is suffered by the nervous system. * * * Thousands of unfortunate wives are constantly under the doctor's care for the treatment of local ailments which have their sole origin in sexual excesses for which their husbands are responsible. It is not overstating the matter when we say that we have met hundreds of cases of this sort, and scores of times have we been requested by suffering wives to appeal to their husbands in their behalf."

Cause of Nervous Breakdowns.

Dr. Acton says: "I feel confident that many of the forms of indigestion, general ill-health, hypochondriasis, etc., so often met with in adults, depend upon sexual excesses. That this cause of illness is not more generally acknowledged and acted upon, arises from the natural delicacy which medical men feel in putting such questions as to their patients as are necessary to elicit the facts. It is not the body alone which suffers from excesses committed in married life. Experience every day convinces me that much of the languor of mind, confusion of ideas, and

inability to control the thoughts, of which some married men complain, arise from this cause."

An Unpleasant Subject.

Another matter upon which plain speaking is necessary is the subject of the indulgence in the sexual relation during menstruation, although it is enough to make a man ashamed of his sex when he realizes that any such warning is necessary to any man. The following expressions of opinion of well-known authorities upon this particular phase will be enlightening.

Instinct Violated.

Dr. Gardner says: "To many it may seem that it is unnecessary to caution against contracting relationships at the period of the monthly flow, thinking that the instinctive laws of cleanliness and delicacy were sufficient to restrain the indulgence of the appetites; but they are little cognizant of the true condition of things in this world. Often have I had husbands inform me that they had not missed having sexual relations with their wives once or more times a day for several years; and scores of women with delicate frames and broken-down health have revealed to me similar facts, and I have been compelled to make personal appeals to the husbands."

A Warning Against Certain Dangers.

Dr. Kellogg says: "It seems scarcely possible that such enormity could be committed by any human being, at least by civilized man, and in the face of the injunctions of Moses to the Jews, to say nothing of the evident indecency of the act. The Jews still maintain their integrity to the observance of the command of the ancient lawgiver. Indulgence

during menstruation is liable to produce violent hemorrhage, internal congestion, and even inflammation of the urethra similar to gonorrhea. One of the most inveterate cases of catarrhal inflammation of the urethra that we have ever met in the treatment of a large number of cases of this sort, was occasioned in this way." Dr. Talmey says: "Common experience has shown since time immemorial that sexual congress during the menstrual period is fraught with many dangers. Prominent among them is the possibility of rupturing the impaired vessels and of causing haematometra. The marital relations should, therefore, be suspended during the menstrual period."

Criminal Silence.

I have been compelled to call attention to some unpleasant facts in this chapter, for silence on these subjects would have been cowardly and almost criminal. I believe that many of these crimes against nature are the result of ignorance and thoughtlessless, rather than of depravity; and I feel that attention directed to the truth in the case will be all that is necessary in most cases to cure the evil and correct the abuses. Education is the cure for many evils of our social life, and especially so in the case of men and women who are making mistakes in the marital relations—the men particularly.

PART X

THE PURPOSE OF THE SEXUAL RELATION

For many centuries it was generally accepted as a matter of course that the satisfaction of the sexual desires was a perfectly natural proceeding, sufficient unto itself, akin to the satisfaction of the desire of hunger and thirst. It was considered as being as much a natural necessity as was the satisfaction of the natural wants mentioned—this independent of the procreative and reproductive purposes of nature, the latter being regarded as merely incidental. In fact, the present opinion of the majority of the race (outside of the educated and informed members thereof) seems to be practically the same as the old opinion just stated.

The New Conception.

But careful and advanced modern thought has brought some new elements into the matter, and some advanced thinkers have boldly challenged the fundamental premise upon which the popular idea was based. These latter-day thinkers assert that the sexual appetite, as usually manifested by man, is not a natural and normal feeling, but is rather a perversion of the original natural instinct, developed and strengthened by use and habit throughout the centuries until it has become akin to "second nature" through race-habit and custom.

Is it a Perversion?

These thinkers claim that this perversion of the original sex-impulse is at the bottom of many of the evils of the race, and should be overcome, and a re-

turn made to the original purity of the race. They claim that the unrestrained customary indulgence of man has no warrant in nature, as is shown by her manifestation through her many forms of living things. They point to the fact that this is clearly a perversion of the natural instinct, and one to which the lower animals have not descended—with the exception of only one animal, the goat.

The Advanced Teaching.

In short, these thinkers hold that as the sole purpose of the sexual organism is that of procreation and reproduction, therefore the sexual relation should be indulged in only for the sole and specific intent of procreation and reproduction—and not merely with a **willingness** to procreate, but for the **actual, deliberate purpose and desire** to procreate. They also logically hold that, this being, so, all sexual relations should be abandoned after conception, and also during the period in which the infant is being nursed and reared. Finally, **they assert that when children are not desired by the married pair, then all sexual relations between them should cease.**

This contention is vigorously contested and opposed by other able and intelligent authorities, as well as by the average "man on the street." But, nevertheless, the new idea has attracted attention in many quarters, and has been adopted (at least in a modified form) by thousands of thoughtful, advanced persons; and is very likely to be heard of frequently, and forcibly, during the coming years.

The Two Sides of the Question.

So important is the question presented by the new conception just mentioned, that all those who wish to be intelligently informed on the subject of sexual

life should carefully consider the two opposing sets of views. Accordingly, I shall now present to you "the two sides of the question" as stated by their respective advocates, with a general running comment thereupon. In this presentation I shall endeavor to state each side fairly, summing up the points upon which there seems to be an agreement, and emphasizing the points upon which there seems to be no reconciliation. Remember, please, that I am not acting as the advocate for either side, but am rather occupying the position of the trial-judge who presides over the taking of the testimony, sums it up in appropriate comment, and then passes it to you, the jury, for your verdict. In this spirit, I now present to you the contentions of the two opposing sides of the controversy.

Perhaps it will be as well to first state formally the two conceptions of the purpose and meaning of the sexual functions, as presented by that well-known and conservative authority Dr. Sylvanus Stall, the author of the well-known series of books designed to advise men and women along the lines of purity and health in the sexual life. This writer says:

Self-Control and Restraint.

"One theory is that in married life the reproductive function is not to be exercised except for the purpose of procreation. * * * While the results of our investigations do not enable us to assert that it is the true theory, we are yet prepared to say that it is worthy of thoughtful consideration. If it is possible for married people to maintain absolute continence for a period of six months or a year, it must be conceded that it would be possible to extend that time to a longer period. The maintenance of this

theory would require such a degree of self-control as is far beyond the possession of the great mass of humanity. We fear, also, that there are but few, even if they entered upon a life union with such thought and intention, who would be able to maintain their principles for any considerable period."

"Leading the Life."

In spite of the doubt expressed in the last sentence of the above quotation, Dr. Stall, in another chapter of his book, says: "Nor is strict continence in married life without illustrations of those who have voluntarily chosen it. There are some married people in this country, more numerous than some suppose, who have adopted the idea of uniform continence, and who call the reproductive nature into exercise for the purpose of procreation only, and who assert that the maintenance of continence secures not only the greater strength and better health, but greater happiness also." This last statement is correct, and the number of such persons is steadily growing. In certain religious denominations there is a strong movement under way, working quietly and without publicity, but with great force, toward this idea of marital continence except for procreative purposes, and thousands of adherents thereto claim to be "leading the life" according to this teaching.

"Secondary Purposes."

Dr. Stall continues: "The other theory, and that which many men and women who are eminent for their learning and religious life hold to be the correct theory, is that while no one has a right to enter upon the marriage relation with the fixed purpose of evading the duty of parenthood, yet that

procreation is not the only high and holy purpose which God has had in view in establishing the marriage relation, but that the act of sexual congress may be indulged in between husband and wife for the purpose of expressing their personal endearments, and for quickening those affections and tender feelings which are calculated to render home the place of blessing and good which God intended.

"It is held by those who advocate this theory, that while it would be possible to restrict the exercise of the reproductive functions to the single purpose of procreation, yet in the great majority of instances the effort to live by that theory would generally result in marital unhappiness. It cannot be denied that the perpetuity of the race is the great purpose which God had in view in instituting marriage. Procreation and the raising-up of a family of children cannot under ordinary circumstances be ignored or evaded without serious physical, intellectual, moral and social results. But neither are mutual love, affection, comfort, consolation and support to be ignored without disastrous results. Due regard is not only to be paid to the perpetuity of the race, but to the well-being and perpetuity of the individual."

The Perplexities of the Case.

Dr. Stall adds: "Personally, we are inclined to the acceptance of this last theory. But it must be granted that the acceptance of this theory is attended with many considerations which have their serious perplexities. Perhaps the most constant and most serious difficulty is the question involved in the danger of too frequent conception. To regulate this matter many persons resort to criminal methods, which are nothing short of murder; many resort to

expedients which are often unsatisfactory in their results and also ruinous to the health or well-being of either the husband or wife, or both, while others adopt less disastrous but equally unsatisfactory and unreliable measures. Some of these methods are criminal, others are injurious, still others uncertain, and all alike unsatisfactory."

Having listened to Dr. Stall's very fair presentation of the general issues involved in the case, in which he gives both sides a respectful hearing, let us now listen to the arguments and pleadings of the two respective sets of partisans, in which I shall try to keep the issue well narrowed to the important issues, striving at the same time to avoid all side-issues and the introduction of all matters "immaterial, irrelevant, and impertinent" to the general issue—and endeavoring, at the same time, to keep out of the argument myself.

What Is the Natural Function of Sex?

The main point at issue between the two opposing sides of this case is the following: **"What is the true natural function of the sexual organism of the human being?"** Here the two sides join issue, and part company. Let us now consider the opposing arguments, in turn.

The "Dual-Function" Theory.

The popular school of opinion holds that while the primary natural function of the sexual organism of the human being is that of the reproduction of the species, just as in the case of the lower animals, nevertheless there is in the case of the human being (though not of the lower animals) a "secondary function," or "dual-function." This dual-function is as follows: (1) the primary function of reproduc-

tion; and (2) the "secondary function" so ably described by Dr. Stall as existing "for the purpose of husband and wife expressing their mutual affection, augmenting their personal endearments, and quickening those affections and tender feelings which are calculated to render home the place of blessing and good which God intended."

A Sane Balance.

Dr. H. F. Pomeroy states the same view in the following words: "Physiologically considered, there can be but one end in marriage—the breeding and rearing of a family; but there are various means which conduce to this end by preserving the mental and physical tone and balance of husband and wife, and cultivating in them a union of regard and affection, without which any mere outward union can be but a travesty of marriage. How far it may be proper to exercise the secondary object of marriage, it is impossible to state in any general rule, because individual cases vary so greatly; but it is safe to say that the phase of marriage which is so closely allied to its primary object has an important bearing on the health, happiness and harmony of husband and wife, and so may properly be exercised by those who have a proper regard for the primary end of marriage, even when its relation to this end be but indirect, provided such exercise of it be kept within bounds of physical and mental health."

"The Secondary Object of Marriage."

The advocates of this theory, while admitting that in the lower animals, and possibly in the lowest races of mankind, the reproductive instinct, with its desire for the sexual relation at certain periods, is the only attraction between the sexes, nevertheless

also hold that with the rise of the emotion of personal "love" in the human race there has sprung up a new phase of sexual physical attraction—the "secondary object of marriage" mentioned by Dr. Pomeroy in the quotation above given. They hold that the primal sexual attraction and function is purely physiological, while the secondary may be called "sympathetic" or even "esthetic." They hold that the human physical sex-relation has evolved from the original animal stage of reproductive-instinct, to the stage in which it is involved with sympathetic and esthetic emotions and feelings.

The Individual as Well as the Race.

This idea is well expressed by Maudsley, as follows: "If man were robbed of sexual desire and everything mentally connected with and emanating from the same, almost every vestige of poetry and perhaps all moral sentiment would be torn from his life." These thinkers of course decry and condemn any lustful, licentious prostitution of the sexual relations, and hold that "real love" between the man and the woman is needed to sanctify and render moral their relations. While holding that the procreation of children is the natural outcome of such relations arising from mutual love; they, nevertheless, regard the child as the result rather than the moving cause of the relation.

While admitting that the child is the natural flower borne by the tree of love, these thinkers hold that the tree itself is worthy of admiration and respect, in and for itself, and independent of its flower. They believe that "love is sufficient unto itself," instead of being regarded as a mere adjunct of reproduction. They agree with the idea expressed by Dr. Stall,

that: "Due regard is not only to be paid to the perpetuity of the race, but to the well-being and perpetuity of the individual as well." This is the essence of the views and opinions held as true by the majority of the race who think upon the subject at all, according to the opinion of many very careful authorities who have consulted patiently and painstakingly many sources of information.

Does the "Propagation Instinct" Exist?

Dr. Anton Nystrom, of Stockholm, Sweden, in his leading work on the subject, defends this side of the controversy with vigor and force, as we may see by reference to the following quotation from his writings:

"The connection of the opposite sexes through love is a necessary natural law, and one of the most beautiful phenomena in life, though it may appear vulgar and disgusting, and narrow theology has misinterpreted and described it as simple lust. This natural law attracts one sex to the other with the strongest of all passions, and this, nature's unchangeable demand, is necessary for the creation of new beings, endowed with vitality and power, prepared for the successful struggle of existence. The sexual desire has usually been considered the same as the desire for propagation, but this is false.

A False Understanding.

"It is indeed doubtful if really a propagation-desire exists in man; if it does exist, it is an exception —not the rule. There are a few solitary women who nurse a powerful desire to become mothers, without feeling sexual desire for the male sex—that is, who love a man merely because of their estimation of his natural position as father of the expected child.

Dr. Moll claims that the false understanding of sexual desire as only a desire for propagation, or, in other words, mistaking the conscious active desire for its unconscious natural purpose, has led to these mistaken views. The subjective or unconscious phase of sexual desire is called by Hegar 'the desire of coition, which serves the purpose of propagation.'

Sympathy and Passion.

"When love exists between two individuals of opposite sex, and the two enter into bodily connection, it is not the desire to create children which is the ruling passion, but the sympathy and sexual passion for each other which finds its normal consequence in the act of copulation. The wish to bear children is a far different desire of wedded lovers, and it is often developed later, and depends upon thoughtful reasoning more than mere instinct, and should consequently not be called desire or instinct. * * * The function of propagation is not synonymous with sexual desire, and still less with love. This can easily be understood by careful observation and study of phenomena connected with sexual functions. The majority of loving beings propagate themselves without being conscious of the purpose of the sexual union.

"One cannot speak of love under such conditions, because love exists first and only where the enacting parties are fully conscious of the character of their act, and are led by a personal free feeling and sympathy for each other. The propagative act, even in man, may take place without the presence of love on either side, as for instance in the assaults of the lower races, and rape in modern civilization; or in matrimonial union based on convenience, wealth,

position, birth, rank, etc.,—the sordid condition frequently seen in our society, where love has been superseded by material motives. Only through fully conscious, free sympathy does the sexual desire become love, the irresistible power which conquers every obstacle. The sexual desire of animals is an unconscious and automatic attraction of one sex to the other, and cannot be termed love.

Esthetic Cravings.

"The power of reasoning, etc., in man subjects the sexual act to gradual development, and connects esthetic cravings with it. The purpose of intercourse is certainly not merely to create children. If this were the case in the monogamic marriage, only one intercourse would take place during the year, since that is all that is necessary for impregnation. If parents considered themselves unable to raise more than two or three children, they should only have intercourse two or three times during their married life, or sufficiently to create the desired number of children; after which their connections should forever cease. There certainly are people who proclaim such irrational, unnatural teachings, but the great majority of normal people consider it impossible and contrary to common sense and nature's requests. A few phlegmatic, cold, ascetic, sickly or otherwise abnormal people may follow such a regime, but usually nature enforces obedience to her laws, and plainly teaches that propagation is not the only purpose of sexualus.

The Double Purpose of Sex.

"Generally speaking, one can say that the purpose of sexual intercourse is the act itself, a natural desire. * * * If personal sympathy, the joining

link in the chain of love, is absent, the desire of coition is only a physiological craving directed toward the other sex as a natural means of gratification, also without higher attraction, and thus, as a rule, a temporary sexual connection is the only consequence. This deplorable condition very often depends upon the impossibility of discovering someone to love and join in marital union. If, on the other hand, love has united two individuals, the sexual intercourse between them is an expression, not only of a physiological desire, but also a desire of intimate contact and loving embrace of the beloved one. The sexual act then has a double purpose, viz.: (1) to secure the physical response and satisfaction of the natural craving and urge; and (2) to sustain and heighten the mutual love between husband and wife, and to thus increase the happiness of their union."

The Other Side of the Case.

The above statements and quotations express the gist of the argument of the "Dual-Function" theory of the sexual-relation, although of course many volumes would be required for a full elaboration of the idea. Let us now consider the opposing argument, by way of contrast and in order to obtain a clear idea of the subject from both angles of thought and points of view.

The "Procreation Only" Theory.

The "Procreation Only" theory of the sexual relation has been well expressed as the idea that **"the procreative powers and organs should be used for no other purposes than the simple purpose of procreation."** This statement, however, while claimed by those favoring it as being almost axiomatic, is

by the opposing school regarded as a glaring example of the fallacy known in logic as "begging the question," the force of which may be destroyed by substituting the term "sexual" for that of "procreative."

What Is Nature's Intent?

The advocates of this side of the question assert as their fundamental principle the idea that the only true natural function of the sexual organism of the human being is that of procreation and reproduction—the phenomena of physical satisfaction and esthetic gratification being merely incidental thereto. They claim that nature, in rendering the sexual-relation attractive to the senses and emotional nature of man, merely seeks to perpetuate the species, this being true in both animal and human life. They recognize and admit—in fact, they positively assert —the existence of the phase of "physical harmony," and the "preserving of the mental and physical tone and balance of husband and wife," and also the emotional and esthetic phases of the human love-relation, but they claim that these purposes may be far better promoted and gratified by other means than by the act of cohabitation. They claim that the prostitution of the reproductive functions tends to destroy "love," rather than to promote it. They regard Nystrom's argument, and similar ideas, as clever examples of "special pleading" which seeks to confuse and cloud the real issue.

Is Man's Intent Merely Incidental?

The advocates of this side of the question begin with a consideration of the physiological aspects of sex. Waiving for the moment all questions of what man's intentions in the matter may be, they go back

to nature's evident "intentions," which are far more fundamental and basic than the wishes and conscious motives of man. They say that while man may "intend" merely to gratify and satisfy certain feelings and instincts which manifest themselves in his being, nature herself has cleverly implanted these feelings and instincts in man (her creature) for the accomplishment of her own ends—without reference or regard to what man may "intend" or think; or, for that matter, without caring whether he thinks or "intends" anything at all. The lower animals do not think or "intend"—they simply follow their instinctive feelings. And so does man, in spite of his high conceit regarding the nature of his intentions. Man, it is true, by using his intellect, may trick and defeat nature's object and purpose—but even so, he does not thereby change nature's laws or alter her principles.

Should Man "Trick Nature"?

On the other hand, man may use his intellect, and, perceiving nature's purpose and intention, he may choose to co-operate with and aid her. By opposing and tricking her he works harm to himself, for he has violated nature's laws, and she will demand the penalty. By co-operating with her, he works in accord with her laws, and reaps the reward. But, whether aiding or opposing, he does not alter nature's laws and sovereignty a whit—nature survives and moves along majestically in either event. And, as for those who seek to trick nature, it must be remembered that nature is an adept at "turning a trick" on her own account—and, in any event, those who strive to defeat her purposes are usually called upon to "pay the price."

What Nature Teaches.

The argument proceeds to point out the fact that in the lower animals the normal and natural sexual relation depends entirely and solely upon the fact that the female is in the condition in which conception is practically certain. At all other times the female, having no desire or instinct toward coition, will repulse the male; moreover, the male adjusts himself to these conditions and rarely seeks the relation except at such time as the female solicits it. The entire relation is seen to depend upon the reproductive intent and purpose of nature, and there is no such thing known in the world of the lower animal life as coition under conditions not favorable to reproduction. Moreover, after the female conceives, during the period of gestation, and usually during the nursing period, there is no sexual relation desired or permitted. The point is summed-up as follows: (1) The female instinctively denies the relation except at such times when conception is practically certain; (2) there is no sexual relation permitted by the female except when the natural, instinctive desire is felt, as above stated: and (3) the male instinctively accommodates himself to the instinctive regulations of the nature of the female, and manifests little or no desire at other times, his desire evidently being called into activity by that of the female, just as hers is called into activity by nature's urge toward reproduction of the species.

Summing-Up the Argument.

Reasoning from these facts, the argument proceeds to the following conclusions:

I. That the sexual-relation in human life, as in

animal life, should be determined by the physiological condition and normal desire of the female.

II. That the normal desire for the sexual-relation on the part of woman depends upon her physiological condition favoring conception, which exists only at or immediately after the menstrual period each month, and which is clearly a provision of nature for reproductive results.

III. That the constant condition of sexual preparedness on the part of man (as well as of the male animals of those species in which the conditions of the female occur at short intervals) is a provision of nature in the direction of preparedness for coition when the condition of the woman renders conception practically certain. This condition is no more an indication of nature's intention for frequent and indiscriminate coition by the male in the case of man, than in the case of the lower animals just mentioned, who, though prepared constantly, nevertheless depend upon the conception-favoring condition of the female. Man, as well as the male of the lower animals, is subject to nature's reproductive laws.

Results of Abnormal Habits.

To those who would claim that man is possessed of a continuously active sex-desire the reply is that this is not always true; and that even when true it is rather the result of improper habits of mental and physical life, than a normal and natural condition. Likewise, it is held that the only normal desire in woman occurs at or shortly after the monthly menstrual period, when conception is possible; and that when it occurs at other times it is the result of abnormal stimulation or excitation on the part of man, or the result of improper habits of thinking and

living. As Dr. Gardner says: "The demands of nature are, in the married state, not only legal but should be physically right." So they are, when our physical life is right, but it must not be forgotten that few live in a truly physical rectitude.

The Rejoinder and Reply.

The opponents of this idea use the argument that it is unfair to base man's sexual relations and habits upon those of the lower animals, even of the higher mammals; and, that as man has risen above the latter mentally, so he may be considered as having risen above them physically. The answer given to this is that evolution has not materially changed the physiological sexual organism of the human race —that it functions under the same laws as in the case of the other mammals. Moreover, it is claimed that man's changed customs are the result of perversion rather than of evolutionary advancement.

The Root of Evils.

It is claimed that just as the tree may be known by its fruit, so the perversion of the original natural instinct shows itself in the evils, physical, mental and moral, which attach to this loose and indiscriminate use or abuse of the sexual organism. It is pointed out that if the sexual organism were employed solely for the purpose of procreation, the entire list of physical, mental and moral evils of civilization which center around the human sexual relation would disappear from the race. This is held to be one of the strongest arguments on this side of the question.

The Grinding of Nature's Mills.

It is held, moreover, that when man applies his ingenuity to the matter of the sexual relation for any

other purpose than that of furthering and perfecting reproduction, he tends to proceed in the direction of pandering to sensuality and the refinement of lustful indulgence, which course usually finally results in excesses, abnormalities and unnatural practices, customs and habits, which weaken the race and bring civilizations down to ruin. Along this line of argument, it is held that from Sodom and Gomorrah down to the present time, including the days of ancient Rome and ancient Greece, man has brought down the civilizations of his day by his so-called "refinements," "improvements," and "secondary objects" of the sexual relations which lead away from nature's idea of procreation and reproduction. The nations and peoples which have followed the ideal of sensual gratification and lustful indulgence have gone down before the strong tide of the peoples who have rejoiced in the power to procreate and give birth to children. Nature refuses to allow the earth to be encumbered by those who strive to "trick" her laws. Her "mills grind slowly, but they grind exceeding small."

PART XI

THE DUAL-FUNCTION OF SEX LIFE

It would seem that, apart from any religious teachings regarding the matter, and apart from the question of the physical health and mental well-being of the individuals of the race, the most important question raised in the above discussion is that of "nature's intentions." The importance of this question is obvious to those who accept the general idea that compliance with nature's plain dictates and "intentions" tends toward the "good" and general welfare of the individual and the race, while refusal to so comply tends to "evil," "bad," to general degeneration and harm to the individual and the race—the one course being constructive and creative, the other being destructive and opposed to the trend of evolution. The ascertaining of the "intent and purpose" of nature, and the following out of the plan evidently mapped out by her, would seem to be very important subjects for the thought of the race.

How Nature Answers the Question.

The question of "nature's intent and purposes," however, is not brought before the attention and thought of the individual, as a rule, except when he or she wishes to indulge in the sexual relations for personal gratification or "relief," and where there is a desire to prevent conception and procreation—for in other cases nature's intent and purposes are taken for granted. Where persons are willing to have children when nature sends them to them, al-

though perhaps they have not been actually planning for them, nature usually settles the matter unmistakably—she answers the question speedily. The question itself arises generally only in the cases in which children, or at least "more children," are not wanted—a reasonable excuse then being sought to justify the preventive methods and actions. In short, if you desire to ascertain "nature's intent and purposes" regarding the sexual relation, you have but to put the question to nature herself, and she will give you a speedy and unmistakable answer to the question. Manifest the ordinary sexual relation, without resorting to devices or schemes to "trick" nature, and nature will speedily inform you just what are her "intentions and purposes" regarding that relation, without regard to your own personal "intentions and purposes," ideas, theories, or beliefs.

The Riddle of the Sphinx.

No matter what may be the views, ideals, theories, beliefs, or "secondary objects" of the individuals of the race, it will be found that providing they perform the sexual function normally and naturally, in accordance with the natural promptings of the woman, nature will solve the problem, and "guess the riddle" for them, so forcibly and emphatically that there can be but little room left for doubt. In fact, they can escape nature's answer and decree only by some form of "tricking" or "dodging" her laws—and these things are usually resented by nature as being abnormal and unnatural, the man or woman frequently being made to pay the price for it in the long run. Put Dame Nature to the final test regarding this Riddle of the Sphinx, and she an-

swers: **"Here is my intent, object and purpose—behold it: the Child!"**

Getting at the Truth.

Of course, fairness and equity compel us to admit that there may be, and probably are, other important questions and problems involved in this great subject, other than this of "nature's intent and purposes." And of course the open and fair mind must not refuse to consider these—in fact, it cannot remain open and fair if it should refuse. The mind which seeks Truth as its paramount object and goal must be willing to give careful and just hearing to all sides of the case, and every feature of the case—to view the matter as a whole, and in all of its details, from every conceivable angle, before it pronounces its final decision. The forum of reason must be kept open to the appearance and argument of all comers claiming justice. If any unpleasant fact which is presented happens to be Truth, then it must be recognized as such—for Truth is the aim and goal of all true thought; and if such unpleasant fact be not Truth, then the sooner its fallacy is discovered and covered, the better is the cause of Truth served.

Other Important Questions.

And so in this discussion of the general subject of the "right" and "wrong" use and employment of the sexual instinct and functions of mankind we must listen patiently and consider carefully the arguments, pro and con, for the other two of the three great points involved in the question before us—these two remaining being respectively, as follows: (1) The satisfaction of the "secondary function," or "affectional desire" of man and woman in the sexual relation; and (2) the physical "relief,"

or "necessary exercise," of the sexual function or relation, considered as a justification of the relation apart from the procreative and reproductive purposes and intent of nature. Let us accordingly consider each of these important phases of the subject in turn.

"Affectional Desire."

The fair, equitable, open-minded intelligent person who carefully considers the subject of the meaning and phenomena of the human sexual relation, and who is willing to view the matter from all angles and to take into consideration all of its phases, is speedily brought to a realization of the fact that there is something involved in the close association of men and women in the love-relation beside the offices of procreation and reproduction, important as these are seen to be. There are other features of the association of the two sexes—even the physical relations between them—that seem to have for their purpose the manifestation and expression of mutual love, affection, caresses, acts of endearment, emotional feelings, esthetic satisfaction, apart from (though often associated with) the manifestation of the reproductive instinct.

Love and Association.

Association and close physical contact between the man and woman who are "in love" with each other is not confined to the special sexual act which makes for the procreation of offspring. There are many forms of "affectional" mental and spiritual union between married lovers—and even higher forms of physical contact and association—which the unprejudiced observer must take into account. The proof that "nature's intent and purpose" is clearly in the

direction of procreation and reproduction, all else being incidental, does not brush aside those most worthy and high forms of association between man and wife upon the need of which the advocates of "the secondary object" lay such stress. When this is understood, the atmosphere of conflict clears somewhat. Let us then proceed to consider this phase of the question carefully, without regard to the opposing arguments advanced in the discussion of "nature's intent and purpose."

The Two Phases of Sex Relations.

Dr. Nystrom, whom we have quoted in connection with the "dual-function" theory, has told us that there are two distinct phases of the sexual physical desire in man and woman, which, although usually found in combination, are capable of being manifested separately. And Dr. Moll and other quoted authorities have agreed in this distinction between the two phases of sexual physical desire. This distinction may be broadly stated as follows: (1) the "procreative desire" for sexual congress, arising from purely physiological causes; and (2) the "affectional desire" for the embrace, caress and fondling of the beloved one, arising from emotional, sympathetic, and esthetic causes.

The Elemental Desire.

The first of these phases, i. e., the "procreative desire" is manifested by the lower animals as well as by man, and is elemental and primitive in character and nature. It is often manifested by man without the accompaniment of "affectional desire," and at times seems entirely divorced from the idea of human affection. The "affectional desire," above stated as the second phase of sexual physical desire,

usually accompanies the "procreative desire" in the human sexual relation—certainly always in the highest forms of this relation, at least. But it may be, and frequently is, manifested independently of the "procreative desire" by men and women of refinement. In fact, it would seem to be the form of physical attraction accompanying the very highest phase of love, particularly in women.

The Acquired Desire.

It is this "affectional desire" which is manifested by betrothed lovers in their beautiful period of mutual understanding, sympathy and affection. It is that characteristic of the "courting days" which is so precious to the woman, but which is too often sadly missed by the wife after the "marital rights" have been too insistently manifested by the husband. It exists often before the flame of passion is kindled, and it persists often after the flame of passion has died away. It is the expression of the purest love of youth, and of the tenderest affection of age. It is almost entirely confined to the human race, although in some of the higher mammals there is manifested a sense of satisfaction and gratification in personal nearness and association with the mate, this apparently unconnected with any immediate approach of the sexual act on their part In some families of birds (notably the doves and the little "love birds") there is manifested the strong desire to "just be near to" the mate. It is this form of sexual attraction, physical though it may be, that is the outgrowth of evolution in man—instead of this evolution having manifested in the custom and habit of excessive indulgence in the marital sex-relation, according to the common claim. May it not be that

in this way man has "improved upon the sexual habits of the animals," rather than in the direction of breaking down the restrictions which nature has placed upon the animals?

The Reconciliation.

The advocates of the "reproduction only" theory recognize the demand of the opposing side for a sexual relation "for the purpose of husband and wife expressing their mutual affection, augmenting their personal endearments, and quickening those affections and tender feelings which are calculated to render home the place of blessing and good which God intended," as one of the quoted writers has expressed it; and for the purpose of affording that "mutual love, affection, comfort, consolation and support, which are not to be ignored without disastrous results," as another has stated it; and also for "preserving the mental and physical tone and balance of husband and wife," as has been stated. But while these advocates fully recognize this demand of human nature, they claim that the purely "affectional desire," manifested in relations other than the ordinary sexual act leading to reproduction, is far better calculated to satisfy that demand than is the latter. They claim than in the higher form of the manifestation of this "affectional desire" is to be found the secret of the joy, bliss, and happiness of the betrothed lovers, which alas! too often disappears when the other form is manifested to excess in the manner customary to most married couples. They claim that in the recognition of this fact of human life and love is to be found the secret of married happiness between wedded advanced and cultured individuals. They assert that the experi-

ence of the race, rightly considered and understood, fully proves this contention.

The Transmutation of Passion.

Carpenter says on this point: "It is a matter of common experience that the unrestrained outlet of purely physical desire leaves the nature drained of its higher love-forces. * * * There are grounds for believing in the transmutability of the various forms of the passion, and grounds for thinking that the sacrifice of a lower phase may sometimes be the only condition on which a higher and more durable phase can be attained; and that, therefore, restraint (which is absolutely necessary at times) has its compensation. Anyone who has once realized how glorious a thing love is in its essence, and how indestructible, will hardly need to call anything that leads to it a sacrifice; and he is indeed a master of life who, accepting the grosser desires as they come to his body, and not refusing them, knows how to transform them at will into the most rare and fragrant flowers of human emotion.

A Hardy Temperance.

"With the maturity of the moral nature, the supremacy of the pure human relation should be taught—not the extinguishment of desire, but the attainment of the real kernel of it, its dedication to the well-being of another—the evolution of the human element in love, balancing the natural—till at last the snatching of an unglad pleasure, regardless of the other from whom it is snatched, or the surrender of one's body to another for any reason except that of love, become things impossible. Between lovers, then, a kind of hardy temperance is to be recommended—for all reasons, but especially

because it lifts their satisfaction and delight in each other out of the regions of ephemeralities (which too often soon turn into dull indifference and satiety) into the region of more lasting things—one step nearer at any rate to the eternal kingdom.

Avoiding the Vulgarization of Love.

"How intoxicating, indeed, how penetrating—like a most precious wine—is that love which is the sexual transformed by the magic of the will into the emotional and spiritual! And what a loss, on the merest grounds of prudence and the economy of pleasure, is the unbridled waste along physical channels! So nothing is so much dreaded between lovers as just this—the vulgarization of love—and this is the rock upon which marriage so often splits. There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds back a little, and he only truly possesses who is willing if need be not to possess.

But Passion Is Not Unclean.

"On the other hand, it must not be pretended that the physical passions are by their nature unclean, or otherwise than admirable and desirable in their place. * * * It must be remembered that in order for a perfect intimacy between two people their bodies must by the nature of the case be free to each other. The bodily intimacy or endearment may not be the object for which they come together; but if it is denied, its denial will bar any real sense of repose and affiance, and make relation restless, vague, tentative and unsatisfied. I think, from vari-

ous considerations, that, generally, even without the actual sex-act, there is an interchange of vital and ethereal elements—so that it might be said that there is a kind of generation taking place within each of the persons concerned, through their mutual influence on each other, as well as that more specialized generation which consists in the propagation of the race."

Tolstoi's Views.

Count Tolstoi, the distinguished Russian philosopher, said: "The difference in organization between man and woman is not only physiological but extends also into other and moral characteristics, such as go to make manhood in man, and womanhood (or femininity) in woman. The attraction between the sexes is based not merely upon the yearning for physical union, but likewise upon that reciprocal attraction exerted by the contrasting qualities of the sexes each upon the other, manhood upon womanhod and womanhood upon manhood. The one sex endeavors to complement itself with the other, and therefore the attraction between the sexes demands a union of spirit precisely identical with the physical union.

Physical or Spiritual Union?

"The tendency toward physical and spiritual union forms two phases of manifestation of one and the same fountain-head of desire, and they bear such intimate relations to each other that the gratification of the one inclination inevitably weakens the other. So far as the yearning for spiritual union is satisfied, to that extent the yearning for physical union is diminished or entirely destroyed; and, vice versa, the gratification of the physical desire weak-

ens or destroys the spiritual. And, consequently, the attraction between the sexes is not only physical affinity leading to procreation, but is also the attraction of opposites for one another, capable of assuming the form of the most spiritual union in thought only, or of the most animal union, causing the propagation of children and all those varied degrees of relationship between the one and the other. The question of upon which footing the relation between the sexes is to be established and maintained, is settled by deciding what method of union is regarded at any given time, or for all time, as good, proper, and therefore desirable.

What Constitutes Satisfaction.

"Perfect satisfaction for different persons united together constitutes the relationship which these individuals consider good, proper and consequently desirable, and depends upon their respective special points of view. But independently of this, per se and, objectively, one relationship must give every person a higher satisfaction than the other. Which mode of union gives this maximum of satisfaction, per se, for all, independently of the individual view of those who make the union? That which nearest approaches the spiritual, or that which nearest approaches the physical? The reply to this question is clear and indubitable, although it is diametrically opposed to all the habitual modes of thought held by society, and is to this effect: The nearer the union approaches the extreme physical boundary, the more it kindles the physical passions and desires, and the less satisfaction it gets; the nearer it approaches the opposite extreme spiritual boundary, the less new passions are excited and the greater is

the satisfaction. The nearer it comes to the first, the more destructive it is to animal energy; the nearer it approaches the second, the spiritual, the more serene, the more enjoyable and forceful is the general condition.

The Two Manifestations.

"The union of man and woman 'in one flesh,' in the form of monogamous marriage, is considered a necessary condition for the superior development of the race. Marriage, however, is not necessarily a physical union, but may also be a spiritual one. Taking into consideration the varying conditions of temperament, and above all what the contracting parties regard as good, proper, and desirable, marriage for some will approach the spiritual union, and for others the physical, but the nearer the union approaches the spiritual the more complete will be the satisfaction. The substance of what has been said is this: that the relations between the sexes have two functions, i. e., the reproductive, and the affectional; and that the sexual energy, if only it have no conscious desire to beget children, must be always directed in the way of affection and love. The manifestation which this energy assumes depends upon custom or reason; the gradual bringing of the reason into accord with the principles herein expounded, and a gradual reorganization of customs consonant with them, results in saving men from many of their passions, and giving them satisfaction for their higher sexual instincts and desires."

"Amative" vs. "Amorous" Desires.

Henry M. Parkhurst, whose writings on the subject about thirty-five years ago attracted much attention, says: "The ovaries in a woman, the testes

in a man, which may be called the sexual batteries, have two distinct functions. First, the production of ova and of sperm to impregnate them—which may be called their generative function; second, the production of a physical force, giving masculinity to man, and femininity to woman, and strength, their affectional function. It is the power which makes the perfect man more noble than the eunuch. It is a source of sexual attraction. That this sexual attraction between man and woman, beginning in early childhood before creation becomes possible, and continued after it ceases to be possible, is not merely mental, is shown by its continuance during sleep; that it is not merely the desire for physical action, is shown by its being content without any action whatever, and its coming to the condition of satisfaction in such mere contact, terminating in apathy, or even in gentle repulsion. Including all sexual emotions under the general term 'amatory,' I would distinguish between the 'amative' desires or feelings which constitute the general attraction between male and female, arising from the affectional function above stated, and the 'amorous' desires, which lead to generation, arising from the operation of the generative sexual function.

The Dual "Amatory" Phases.

"Although the two functions are spoken of as distinct, perhaps the difference consists principally, if not entirely, in the direction which the sexual force takes. If it is directed toward certain nerves of the genital organs, stimulating them, it produces 'amorous' desire; while if it is more diffused in its action, extending through the system and to the brain, it produces 'amative' affection, and causes lit-

tle or no perceptible secretion. One indication of the truth of the theory of dual functions is an observed fact which has been for years an unexplained mystery; the tendency of an interruption of friendly sexual relations to lead to unusual passional outbreaks. So long as the relations continue such as to call forth and satisfy the affectional function, calm and satisfied abstinence continues; but when that affectional function suddenly ceases to have employment, there is a tendency for the sexual force to take the other form, of its generative function, causing an abnormal and unusual tendency to passional feeling.

Diffusive Force vs. Intensive Force.

"If at this juncture the misunderstanding is explained, or there is a reconciliation, there is an unusually strong physical temptation to intercommunication. Another illustration of the same principle is the readiness with which 'the heart is caught upon the rebound,' in the case of the final separation between lovers; so that one or both of them immediately form new alliances. The stimulating effect of coquetry or coyness, depends upon the same principle. So far as it tends to make the man doubtful of the real feelings of the woman, first feeling more or less convinced of her sexual attraction for him, calling forth in response his affectional feelings toward her, then suddenly interrupting that by doubts, leaving the sexual force no other resource than its generative functions, an amorous feeling likely to take the form of jealousy cruel as the grave, than of a satisfied abstinence. Sexual force is a mode of molecular attraction. The affectional force is quantitative and diffusive; the generative force

intensive and selective. In correlation with the vital forces, the affectional force adds to the vital power, and the general force absorbs it."

Another Important Question.

Enough has been said, I think, to convince the individual with an open mind that the "dual-function" of sex is a fact of life, and that it must be taken into consideration by all those who would understand the phenomena of sex-relation, and by those who would conduct themselves intelligently in their sexual life actions and expressions. But when this is fully perceived and granted, one finds himself confronted with another question or problem of great importance, which he must attempt to solve in order to manifest the fact of which he has previously acquired knowledge. This question or problem may be stated in some form like this: "Granting the presence and fact of the 'affectional' desire and function in the sex-life of man, how may the same be best manifested or expressed? In connection with the 'reproductive' function, or independent of it? And, if the latter, then in what manner?" Let us consider the answers to this question.

The Two Answers.

The majority of persons would favor the idea of expressing the "affectional" desire and function in connection with the "reproductive" desire and function—or at least in connection with the physical relation the natural intent and purpose of which has been discovered to be that of procreation and reproduction. This is the answer of the "man on the street," and he manifests it in his own life. But here we are brought to the consideration of three important facts, viz.: (a) that experience proves

the truth of the statements contained in some of the quotations which we have just considered, i. e., that excessive manifestation of the "reproductive" act tends to weaken, if indeed not entirely kill out, the finer feeling of the "affectional" desire and function; and also, (b) that there is a greater demand for the manifestation of the "affectional" function, than for its "reproductive" counterpart—there are physical limitations which restrict the latter, while not affecting the former, and it would seem wrong to restrict the "affectional" by reason of the limitations of the other; and, finally, (c) as the married pair might find it desirable and proper not to reproduce beyond reasonable limits, they would in such case be compelled to forego the benefits of the "affectional" function, or else use some plan of "tricking" nature in the reproductive act (this last of course is quite common to the race at the present time, and is defended upon claimed rational and logical grounds, but is, nevertheless, considered "wrong" by many persons influenced by ethical and religious objections thereto). So it would seem that the other alternative, i. e., that of manifesting the "affectional" desire and function independent of the "reproductive" function and act. Let us then consider what has been said regarding this last mentioned alternative.

PART XII

SOME UNUSUAL THEORIES OF SEX-LIFE

There have been efforts made on the part of earnest thinkers along the lines of the human sex-relations, in the direction of indicating a plan of life between man and wife in which the "affectional" phase or function of the sexual nature might be manifested and expressed without calling into manifestation the "reproductive" phase and function; and which, at the same time, would avoid the "tricking of nature" in the "reproductive" act by means of the plans and methods so commonly employed by married couples in the direction of "birth control," which methods are denounced by the Church, and frowned upon by the State. These theories and plans of life, which have been announced by some of these thinkers, have been called by some writers, in a good-natured attempt at ridicule, "the patent theories of sex-life." Let us now consider these theories.

"Male Continence."

Noyes, the founder of the at-one-time famous Oneida Community, taught the doctrine called "Male Continence," the gist of which was as follows: that the physical sexual act (in its entirety) should be exercised solely for the purpose of reproduction, all else being contrary to nature. But that, nothwithstanding this, there was possible and proper a certain degree of such physical relation which while not opposing nature's laws of reproduction, yet was sufficient to afford a complete manifestation of the "affectional desire and function." In

other words, as a writer has expressed it, "that one might manifest a marked degree of sexual gratification and still remain continent, while feeling none of the irksome restraints of continence."

It is said that this plan was followed in the Oneida Community, with apparently satisfactory results; and that the ordinary reproductive act was performed only when reproduction was specially desired and deliberately decided upon. Noyes claimed that in this act there was no secretion of the seminal fluid, and therefore no waste thereof, and no unnatural practices regarding the same such as are attached to the common custom of "tricking" nature by methods of preventing impregnation and conception. Parkhurst, however, objected to the Noyes idea for the reason that in his opinion, "it necessarily stimulates into activity the generative function of the sexual batteries, and this not only causes a wasteful use of sperm, but diverts the sexual batteries from their affectional function, diminishing amative attraction."

"Karezza."

Dr. Alice B. Stockham, in the year 1896, published a book called "Karezza,"* which has since obtained a large sale and a wide circulation, the main principle of which seems to have been almost similar to that of Noyes, in his "Male Continence" teaching, as above stated. The book is built around the idea, previously announced by the same author in an earlier book, which is stated by her as follows: "By some a theory called 'sedular absorption' is advanced. This involves intercourse without culmination."

In her book, "Karezza," the author further states: " 'Karezza' so consummates marriage that through

*For sale by Advanced Thought Publishing Co., Chicago.

the power of will, and loving thoughts, the crisis is not reached, but a complete control by both husband and wife is maintained throughout the entire relation, a conscious conservation of creative energy.

* * * 'Karezza' is a symbol of the perfect union of two souls in marriage, it is the highest expression of mutual affection, and gives to those practicing it revelations of strength and power. It must be experienced upon a higher plane than the merely physical, and may always be made a means of spiritual unfoldment. This should, indeed, be called a spiritual rather than a physical companionship. With a due reverence for the deeper meanings of the association, union and soul development are sought rather than fleeting passional gratification. 'Karezza' gives to the sexual relation an office entirely distinct from the propagative act, a high office in individual development and formation of character. It is both a union on the affectional plane, and a preparation for the best possible conditions for procreation."

"Alpha" and "Diana."

About 1882, Henry M. Parkhurst published a booklet called "Diana," which has since that time passed through several editions, and has had a large number of readers. The principle advocated is radically different from that of Noyes or Dr. Stockham, above mentioned, although some of the writings of Dr. Stockham seem to favor the Parkhurst idea as much as the one advanced by herself. Parkhurst, as we may see by reference to a quotation from him in connection with the Noyes idea, did not approve of "male continence" as taught by the latter, although he seems to have considered it a step in the right direction.

The gist of the Parkhurst idea is expressed in the following quotations from his booklet, "Diana," the balance of the book being devoted to an elaboration of the idea:

What is Alphism?

"In order to secure proper and durable relations between the sexes, it is necessary to live in harmony with the law of Alphism, that is **abstinence except for procreation.** But if that principle is adopted alone, no means being taken to provide for the due exercise of the sexual faculties, it will likely be abandoned or lead to a life of asceticism. In order to make Alphism practicable for ordinary men and women, another law must be observed, that is, the law of **sexual satisfaction from sexual contact;** understanding by the term 'contact' not merely actual physical external contact, but using the term in its more general sense, to include sexual companionship, or even correspondence, bringing the minds into mental contact. The observance of this law will lead to complete and enduring satisfaction in abstinence.

Expressing the Affectional Instinct.

"It is an observed fact that contact incites to activity the affectional action, * * * extending over the whole frame, and by their activities satisfies them, without calling into action the special generative function of the sexual organs. And it is also an observed fact that the repression of this affectional activity naturally creates a desire for the exercise of the other; so that a true remedy for sexual intemperance is the full satisfaction of the affectional mode of activity by frequent and free sexual contact. Sexual satisfaction may be obtained by

personal presence, conversation, a clasp of the hands, kissing, caressing, embracing, personal contact with or without the intervention of dress.

The Avoidance of Excesses.

"The exercise of the affectional function tends to satiety and exhaustion in the same way as all other physical or mental exercise; but if it is not carried to excess it is a permanent benefit. There are three independent forms which the excess may take, viz.: (1) If the sexual contact is unusual, there is danger even in moderation; as the too closely guarded child is easily overcome even in mild weather; (2) If the sexual association or contact is intimate and prolonged it may lead to nervous depletion; (3) If the parties are not mutually and reciprocally attractive, the association will soon become exhausting—especially is this true of both parties where either seeks from the other a greater degree of reciprocation than is cheerfully given, for the yearning of the one and the resistance of the other are alike exhausting. All these cases of exhaustion can be avoided between parties who are mutually attractive, and are in a position to yield to the attraction; and the highest benefits of mutual association can be secured if their intimacy progresses with such moderation that neither will feel disposed to check it, yet with such manifest advance as continually to furnish exercise for the affectional function.

"Sexual Equilibration."

"The principle of Alphism will tend to diminish prostitution, not only by diminishing sexual intemperance, even if the principle is not at once accepted in practice to the full extent, thus diminishing the temptation of the present generation, and the hered-

itary temptation of future generations; but also by correcting the physiological error which has led astray so many, that entire abstinence is not conducive to health, or to the highest physical pleasure, but that the ordinary physical relation is an essential feature in male existence. * * * To avoid misapprehension, these two theories should be clearly defined and the distinction between them explained. The doctrine of Alphism is confined to one principle, i. e., **the law of abstinence except for procreation.** Those who believe in this doctrine may be divided into different classes. Some believe in it as a matter of duty, to be enforced by precept and self-denial; and some believe in it as a matter of right, requiring no self-denial. In the latter is included the doctrine of 'Diana,' which may be defined to be **the law of sexual satisfaction from sexual contact.** In other words, Dianism is Alphism as the result of sexual equilibration."

The Kernel of Truth.

While the theories so interestingly set down and elaborated by Parkhurst in his "Dianism" are probably overworked by him, as is generally the case where some new idea is sought to be conveyed to the public, nevertheless there is, in the opinion of many more conservative thinkers, a kernel of truth to be found therein which may be used to advantage by the race. This may be seen by reference to authorities upon the subject of sex-life who announce certain facts concerning the phase of sexual association referred to by Parkhurst, without reference, however, to his theories or rules of practice —indeed, probably, either in ignorance of these or else in opposition to them. In this connection I ask

you to consider the following quotations from Dr. Bernard S. Talmey, whose books on the subject of the physiology and psychology of sex-attraction are written for the information of physicians, no appeal being made to the attention of the laity.

The Original Cause of Kissing.

Dr. Talmey says: "Kissing on the lips, by reason of their covering, is accompanied by pleasure. This undoubtedly accounts for the origin of kissing. The same reason is responsible for the universal tendency among lovers to approach and touch one another's lips. For affection fed by sight and sound reaches its climax in touch. * * * Touch is the primary sense; the other senses are only modified tactile senses. * * * The sense of touch is, therefore, the sense above all others to evoke pleasurable sensations. * * * The combined power of contact with softness and warmth (in the kiss) amounts to a considerable pitch of material pleasure, and a predisposed affection, as among lovers, renders the contact thrilling. Love, pleasure, therefore, begins and ends in sensual contact. The intensity will be proportional with the area of contact and with the dignity thereof.

The Desire to Caress.

"The impulse of contrectation is the conscious desire of the individual to obtain a contact with an individual of the opposite sex, if possible by the tactile (touch) sense proper; if not, at least, by the visual or aural senses, or by the imagery, by looking at a comely individual of the other sex, by listening to its voice, or by thinking of the person. This impulse is at the basis of the lovers' desire to caress and fondle each other. **This impulse is entirely dis-**

tinct from the desire for sensual conjugation. It is found in children who have as yet no knowledge of sex. An individual may have the wish to touch an individual of the opposite sex, as for instance, in a public conveyance or at a dance without any thought of sex-congress, and where sensual conjugation is entirely out of the question. * * * Most animals have no desire for contrectation. In man the impulse for contrectation is the more important. * * * As a rule, total abstinence from the gratification of the impulse of contrectation, material or mental, is very rarely or never found in the civilized adult man or woman.

The Sexual Leyden Jar.

"The mechanism of sex-activity may be compared to the charging of a Leyden jar with electricity. The generative organism must first be charged, like the jar, with a certain material turgescence and with nervous energy. * * * The comparison with the Leyden jar may be moved even a step farther. Just as the charge of the jar with electricity is of a longer duration, compared with the instantaneous discharge at its contact with the earth, so is the charge of the organism with nervous sex-tension usually of longer duration in comparison with the short duration of the discharge. During the gratification of the impulse of contrectation, by imagination, look, word, or actual contact, the organism is charged with nervous energy. * * * The charging is connected with a certain kind of fore-pleasure and may last considerable time, from a few minutes to several hours or even days. * * * Sexual activity, hence, consists in the charging and discharging of the * * * and nervous tension. The sexual

act and copulation are not synonymous. The act begins with the satisfaction of the impulse of contrectation, which comprises by far the greater part of sex-activity. Copulation, on the other hand, represents only the final stage of the drama and is of short duration.

The Charging of the Battery.

"By some strange quirk of the human mind the error and fallacy have been fixed, even among thinkers, that sex-activity begins and ends with copulation. The charging of the body with the necessity energy is considered a negligible quantity. We have taken out the final part of the act and elevated it to a fetich, in law as well as in sentiment, and consider all other sex-activities as of no consequence. Yet the stimuli received through the other senses, causing the libidinous turgescence of the body, are the main part of the sexual chain of activities. The sexual act begins with the amorous caress, be it a caress in thought, look, or touch, as hugging or kissing. For contrectation or tumescence and detumescence represent only one act. One impulse is the sequel to the other. The Sermon on the Mount, preaching, 'Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart' (Matthew, 5:28) is nearer the physiological truth than the common accepted view."

An Important Warning.

It seems to the writer than one (and a very important) fact is passed over lightly by many of the writers upon and teachers of that phase of sexual-relations brought prominently to the fore in the Parkhurst ("Diana") idea and those which are variants thereof. I refer to the danger of excessive

stimulation of the sexual centres, without the safety-valve of the physical and nervous relief which follows as a natural sequence in the ordinary sexual-relations. Parkhurst recognizes this danger, and warns against it, as we shall see presently by means of a further reference to his words; but many other writers and teachers seem to overlook its importance. Let us consider this matter, by first listening to the words of the orthodox medical authority, Dr. Talmey (whom we have just quoted freely), and then to the words of Parkhurst, on this point.

Tactile Eroticism.

Dr. Talmey says: "Worse than mental erethism is tactile eroticism. By tactile eroticism is understood, keeping the genital organism constantly irritated by dalliance with individuals of the other sex, stopping short of the act of copulation. On a walk through the city parks, any summer evening, or on a trip on the Sunday excursion boats, young men and young women may be observed lying in each other's arms in a continual caress, kissing, hugging, and fondling each other for hours, scarcely confining themselves to the limit of decency. These couples are actually exercising the sexual act, although they do not obtain sexual congress. These tremors and ecstasies, these amorous ardors and intoxications, these sensual joys which stimulate with rapture the higher centres and infuse the mind with sexual gratification, all these are a part of the sexual act. The interruption of this chain of impulses short of copulation may satisfy the moral conscience of the young people, but it does not make such excesses less injurious. On the contrary, the generative organism is deprived of the relief which

completed coition lends to the sexual organism. * * * The normal outlet of sex-activity has been cut off by a special process of repression.

Physiological Errors.

"If these frustrate stimulations are frequently repeated, they perpetuate the genital congestion, and through the retention of the secretions, a catarrh of the genital organs ensues, just as inflammations often originate in the mammary glands through the accumulation of the milk after weaning the child. These perennial congestions are the cause of prostatic inflammations not seldom met with in young men. The ulcerations of the cervix so often found in young girls, may be attributed to no other cause than to frustrate eroticism. The cervix is damaged in the same way as the soil, burned by the sun, in the absence of a beneficent rain, cracks and slits. The frequently repeated engorgements of the blood-vessels which do not receive the normal physiological relief, provoke in both parties an exaggerated sex-sense and provoke the emotions known as satyriasis in men and nymphomania in women. The exaggeration is followed later on by exhaustion of the libidinous impulses, and the men become hypochondriacs, and the women neurotic and shallow."

A Key to the Mystery.

Before proceeding to quote from Parkhurst in answer to the above apparent objection to his "Dianism," I would say that, in my opinion, there is a wide range in the character of the physical effects of the intimate embrace or caress of one of the opposite sex. I think that every man will realize this from recollections of his own experience, once his attention is called to it. And, the experience of most

women will tend to corroborate that of the man—more so, in fact, when the circumstances surrounding the sex-life of the two sexes are taken into consideration. I refer to the **mental attitude** and **associated mental images** of the individual, and also to the influence of **mental suggestion.**

Mental States and Physical Conditions.

It seems to me that **inasmuch as the effect of mental states and ideas upon the secretions of the body are recognized and acknowledged,** it is but reasonable to consider the effect of this natural law in connection with the case before us. Just as the gastric juice will begin to flow in response to the mental image or idea of food, and the mother's milk in response to the cry of the child for food, so do the sexual secretions, direction of the circulation, and other physiological activities result from the mental pictures of copulation or sexual congress. **If the mind of the lover, or husband, be filled with mental images of copulation or sexual congress, then there is set into operation the process of secretion of the seminal fluids, and the consequent engorgement of the blood-vessels concerned therewith, which are denied normal physiological relief in cases such as quoted by Dr. Talmey. If, however, the mind of the lover or husband entertains ideas merely of the physical endearment and caress as "an end in itself," then there is no mental incentive toward the secretion of the seminal fluids, and the consequent engorgement of the blood-vessels—and only the nerve-force is generated.**

Two Different Manifestations.

Any man who has a clear remembrance of his youthful days is able to distinguish between the

physical feelings arising from his caress of a respected, pure minded sweetheart, in one case, and the physical contact and embrace with a girl who was believed to be open to illicit relations with the young men of her acquaintance, on the other. In the first case, there was an exhilaration and there was a nervous tension which is afterwards relieved by the affectionate caress, and is followed by a sense of relaxation; while in the second case there is experienced a sense of non-completion of the sexual act, and an uncomfortable disturbance of the whole body, unless the act is carried to completion. I have here merely given a general hint at the idea sought to be conveyed—which hint I think will be sufficient for the ordinary reader who has not forgotten his youthful days, and who is able to "put one and two together" in the matter.

The Effect of Mental Stimulus.

Parkhurst says on this point: "Our physical wants depend upon two factors. First, the existence of certain faculties which require exercise, and nerves of sensation which perceive an injury to the system for want of use. Second, the action of the mind directing the attention to and stimulating those faculties and nerves of sensation. If we have been without food until we need a new supply, we become hungry. But the mind may be so diverted that the want may be overlooked until it becomes overpowering; or else it may be so directed to the subject of eating as to greatly stimulate the desire for food, and may even so stimulate it that there may be a fictitious hunger created before the system really needs food. The fact that the sexual wants are stimulated by the mind does not make them less real

physically, and after being called into exercise by the action of the mind it may not be easy for the mind to exorcise the spirits it has called up. Under circumstances causing the mind to have an abnormally stimulating effect, there may be required a correspondingly abnormal degree of sexual gratification to produce physical satisfaction.

Normal and Abnormal Desires.

"In addition to the normal desire for the exercise of our faculties, there may be an abnormal craving for further exercise arising from excessive stimulus. For instance, walking calls into play certain muscles. If we sit a great deal there is a normal desire for walking. If, on the other hand, we enter upon a walking match, and bring an inordinate strain upon those muscles for several days, it sends a continuous current of energy through those muscles, making it imperative that they should be used with unaccustomed and abnormal frequency. A man who, by inordinate generative indulgence, continued for a series of years, can no more judge from his own feelings what is the normal need of the system, than a man at the end of a walking match can judge from his own feelings how much walking is essential for continued health.

Association of Ideas.

"The action of the mind depends largely upon the association of ideas. We acquire the habit of feeling a certain want, and of stimulating it by the action of the mind, in connection with circumstances which of themselves do not cause or indicate such wants. The bell rings for dinner. We are interrupted in the midst of our other employments which are engrossing the attention, so that we have felt

no hunger, and immediately the sensation of hunger is felt, although there is no natural connection between the sound of a bell and the necessity for food. Another illustration may be found in the not uncommon mistake of warming the hands or sitting by a cold stove, imagining that there is a radiation of heat from the stove.

Force of Habit.

"So in the relations between the sexes whether the sight or contact of the body of the wife by the husband, or of the husband by the wife, shall stimulate the **affectional** or the **generative** action or the sexual batteries, will depend greatly upon the habits of association. We have only to accustom ourselves to associating it with the affectional action, by repeated repetition when the affectional action is all that is felt or thought of, in order to cultivate such habits and associations as will make the sight and contact of the body of the marital partner tend to repress passional desires, by the direction of the sexual forces into the channel of affectional attraction and functioning. * * * The form of the sexual manifestation will be largely influenced by the mind, and largely by force of habit; wherefore the gradual bringing of the mind into harmony with these principles, and the gradual formation of habits consistent therewith, will make more and more evident their beneficial operation."

The Physiological Facts.

Those interested in the subject of the manifestation of the "affectional" phase of the sexual-relation as it has been stated in this and the preceding parts, will receive additional light on the subject by reading what is said in the succeeding part on

the subject of the pro and con of the subject of physiological advantage of continence or abstinence in the sexual-relation, or rather in the copulative phases of the relation. What is to be said has an important bearing on what has already been said—in fact, the desirability of the practice of the principles which we have just considered will be seen to depend largely upon the facts ascertained regarding the physiological value, or lack of value, of such principles.

PART XIII
IS CONTINENCE HARMFUL?

In addition to the question of the purpose and intent of nature in regard to the sexual function; and the question of whether love and happiness in marriage is dependent upon the exercise of the physical relation irrespective of the question of reproduction; there is another question upon which the advocates of the two general theories of the sexual-relation take issue and advance arguments and facts which they claim to be proofs of their respective contentions. This question is that of the "physical necessity" of coition or sexual congress—the question of whether or not the physical well-being of man and woman is affected by habits of continence. Let us now consider this question as presented by the opposing factions.

The Question of Physical Necessity.

On the one hand we find a number of writers on the subject claiming that a reasonable exercise of the sexual function is necessary to the physical well-being of the average man and woman. A number of medical authorities advance this view in a rather general way, usually, however, in a dogmatic manner and without showing due respect for the reasoning and evidence of the opposing school of opinion on the subject. Many of the older school of medical authorities have given young men advice of this kind, and are thus responsible in a way for many evil results in the lives of young men, some of which results continue their evil effects in the children of such men.

There has been in late years, however, a marked tendency on the part of thoughtful medical author-

ities to modify this former radical view, and an expression of far more conservative and just views concerning this question. The usual opinion of this class of authorities, be it noted, is directed especially to the case of man—the usual view regarding woman being that she suffers rather from the deprivation of motherhood than from the absence of the sexual relation. The fight seems to centre around man, rather than both of the sexes.

Dr. Nystrom, the Swedish authority quoted previously in this book, belongs to the first named set of authorities, though he is comparatively moderate in his statements. He says:

Folly of Hasty Generalization.

"In speaking of relative abstinence or regulation and command of the sexual instinct as a moral law, I also warn against absolutism in this regard, and especially the generalizing of abstinence as possible for everybody. Although abstinence during an entire lifetime does not injure certain individuals, it cannot be endured by others for some length of time without dangerous consequences to body and mind. I therefore oppose the principle of absolute continence as in the main false. It may possibly be applied to a few deeply religious or philosophical minds, but not to the majority of normal people, despite good resolutions and habits. The former possess sufficient peace of mind, and are as a rule free from wordly temptations and irritations which excite the passions.

Avoid Artificiality.

"When I say that abstinence should be observed as far as possible, I partly consider the strengthening influence of rest for the sexual organs on the

physical well-being, partly the necessary development of intellect, heart and character to the advantage of marital love. It is necessary for health as well as morals that one should submit to both a mental and sexual hygiene, or certain rules which should be followed. Under that comes, beside sound dietetics and exercise, cultivation of the moral qualities and intellectual activity for betterment of the entire human organization. Everybody should know that sexual instinct is no sin, but something natural, and that it often may be resisted without danger. One thing is certain, and that is that young men should resist the sexual desire and avoid everything which creates an artificial sexual appetite.

The Orthodox Medical View.

"One fact should never be forgotten, although such is often the case, viz.: that all the commandments of religion, morality and principle, the best examples, the most exhausting bodily exercises and the most arduous studies cannot prevent the secretion of the seminal fluid, which must sooner or later be removed. There consequently does exist a law which is mightier than all rules and institutions, as it is a part of the human organization which nothing can change, and the possibility of influencing functions has its fixed limits. The craving for love, from which one cannot exclude sexual desire, is inseparable from the human organism; a normal sexual life is so necessary for health, strength of body and mind, and propagation of a sound race, that it is really absurd to demand abstinence for an unlimited period. Neither man nor woman endures without suffering a lifelong want of sexual life, which is a natural function, the normal performance of which

has the most beneficial influence upon all other bodily and mental functions. As the sexual life is a source of happiness and health, want of its gratification must cause a sad and melancholic existence.

The Need of Experience in Teachers.

"We must consider the different bodily constitutions and passions—why some people without difficulty, others with greatest difficulty, can master their feelings, especially in sexual respects. * * * May those who try to better humanity in sexual respects first give their attention to the subject when well prepared with a rich experience and deep study, for otherwise they cannot give advice which can be followed, and their work should fail as being contrary to the laws of nature."

William J. Robinson, M. D., of New York, who is regarded by many as a very radical writer on the subject of sex, and by others as "extremely liberal," says on this subject in several of his books:

Who Are Qualified to Judge.

"In order to reach a proper solution of the sexual continence question, we must eliminate from the discussion certain classes of people. We must eliminate the man who is so old that he no longer remembers that he ever was young; we must eliminate the impotent or pervert, who never experienced any normal desire; we must eliminate the bigoted theologian and the narrow-minded moralist, who consider extra-marital intercourse a crime, about on a par with burglary or murder; we must eliminate—this by all means—the asexualized old maid, who has no conception of the power of the libido in normal man (or in normal woman, for that matter); and—last, but not least—we must eliminate the debauchee who

puts an absurdly exaggerated value on the sexual function, and who believes that life without sexual gratification is not worth living. * * * The question should be discussed only by normal, healthy, free thinking, scientific men and women, ranging in age between thirty and fifty. They may be older, provided they have good memories. Only then will we have an honest and scientifically valuable answer to this tremendously important question: The existence or non-existence of the sexual 'necessity.' "

A Question Requiring Courage.

"Neither the radical nor the orthodox admits of any excuse or reason for a different morality in men and women, for neither admits that there is any physiological difference sexually. They both hold diametrically opposite opinions, but the conclusion, as far as the singleness of the standard is concerned, is the same. The radical says: The sexual instinct is as strong in women as in men, and just as continence in men is injurious and therefore undesirable, so is continence in women injurious and undesirable. The orthodox says: The sexual instinct in man is not any different than it is in woman, and just as continence is easy and harmless for the woman, so it is easy and harmless for the man. It is an extremely delicate subject to handle. It does require a good deal of courage to discuss the question with perfect candor and truthfulness, without paying tribute to cant, superstition or tradition, without fearing the epithets of the prudes and old maids on the one hand, and the shoulder-shruggings and scoldings of the sexual radicals and free lovers on the other. I will

not occupy myself with the morality of the question. I will leave that to the professional moralists. I will only deal with the physiology and hygiene of the question."

Dr. Robinson here follows with a somewhat extended discussion of the subject of the comparative degree of development and manifestation of the sexual instinct in men and women respectively. His conclusions may be understood by reference to the following quotations from his writings:

Differences Between the Sexes.

"From what has been said it is clearly evident that I maintain that the sexual appetite awakens in girls several years later than it does in boys, and, that if not initiated, not artificially stimulated women the libido is considerably weaker than it is in men. I know that there are some physicians who disagree with me. There are some physicians who maintain that the libido in the female sex is just as strong as it is in man, only it is more repressed. * * * The reason for this difference in the two sexes is not hard to find. In the male sex the testicular glands begin, at an early age, to elaborate a very highly organized fluid, which being absorbed into the blood intrinsically per se, and mechanically by distending the seminal vesicles, act as an excitant of the sexual appetite. And Nature has not provided a regular, periodic outlet for this testicular fluid. In the female sex there is no accumulation of a highly organized fluid acting as a stimulant and excitant, while the congestion of the uterus and the ovaries is relieved with the menstrual fluid with monthly regularity.

Dr. Robinson's Opinion.

"We now come to the effects of continence, i. e., total abstinence from sexual intercourse. There is no question within the entire sexual domain which has excited so much discussion as has this one: Is sexual intercourse necessary to the individual; is absolute continence injurious to health? As a rule the question is asked with reference to the male sex only; the female sex is left out of account, as if it did not exist—which shows man's supreme egotism. We personally have been asked the question hundreds of times. It is not a question which admits of a categorical answer, applicable to every male. Nor is it necessary. In medicine we cannot make dogmatic statements; that is the field of theology. There is no 'always,' and no 'never,' in medicine. There is no rule applying to every human being. In many respects every human being is a law unto himself. But answering the question in a general way, I will say emphatically: Yes, absolute continence is injurious to the male. In some cases the injury is slight and transient, in others it is very severe and permanent.

Apparent Exceptions to the Rule.

"I am fully aware of the fact that people whose minds are intensely occupied with interesting problems, like inventors, scientists, mathematicians, or who are given over life and body to some important work, like revolutionists or even religious fanatics, may abstain years without injury. But the average of humanity is not composed of inventors, scientists, mathematicians and world saviors, and I speak of the average of humanity. But even in those who are deeply engrossed in some consuming work, I am not

so sure that the harmlessness is not more apparent than real. For I believe that I can affirm with positiveness, that even in these people the potentia coeundi becomes considerably or totally impaired, though their general health may apparently not have suffered any injury.

A Radical Opinion.

"In what does the injuriousness of continence express itself? The effects, of course, vary greatly both in kind and extent. They may range from simple nervousness, irritability, lack of appetite, inability to concentrate the mind, headache, backache and constipation up to fully developed neurasthenia with its protean manifestations and complete impotence. Of course, if the continence leads to abnormally frequent pollutions, nocturnal and diurnal, and to spermatorrhea, or to excessive masturbation, then the man may become a wreck, physically and mentally. A genuine psychosis may also be one of the results. According to Freud, apprehension of anxiety neurosis is due exclusively to sexual repression. In women the results of continence are sometimes also very disastrous, but as a rule they are much milder, and begin to make their appearance later in life, and there is one essential difference: continence is not followed by impotence. A virgin may marry at the age of thirty-five or later, and she will be a normal wife, while a man who has remained absolutely continent up to the age of thirty-five or forty may on marrying find himself unfit for his so-called marital duties."

"Special Pleading" Charged.

The argument above given of Dr. Robinson may seem quite conclusive to one who has never heard

the "other side" of the question. It has been charged that this authority in his zeal to establish the contentions for which he stands has allowed himself to be carried away with his argument; and that he has assumed the mental attitude of a partisan pleader rather than that of the judicial individual who sits on the bench and weighs carefully the evidence and arguments of both sides after having given them a careful hearing. Maude Glasgow, M. D., in answering one of Dr. Robinson's articles, voices this opinion with some force as follows: "Dr. W. J. Robinson's article on sexual morality very aptly illustrates his claim—that individual bias creates influences and controls personal opinion. After reading his article, there is no doubt left that this is so. His enthusiastic support of sexual immorality would indicate a moral myopia where sex questions are concerned, which limits his vision, and forces him to see objects out of their proper proportions."

The Important Objections.

It seems to me, moreover, that Dr. Robinson has left out of consideration several very important factors in the case, namely:

Mental Attitude.

(1) The effect of the mental attitude of the individual—his state of belief regarding the necessity of the act of sexual congress, and his conception of what is "normal" and "natural" in the sexual relation. Those who have studied carefully the effect of mental states upon physical conditions will need no elaboration of this point. This point has been touched upon in previous chapters of this book, especially in the chapters dealing with the "affectional" phase of the sexual relation.

Mental Suggestion.

(2) The effect of Mental Suggestion upon the mind of the individual, leading him to assume the mental attitude of "expectant attention" and fear concerning the evil physical effects of his continent life. The psychological effect of expectant attention and fear—adverse auto-suggestion and tendency toward receptivity to adverse suggestions from outside—is too well known and recognized by students of psychology and physiology to require more than a mention here.

False Cause.

(3) The fact that nearly if, indeed, not entirely, the full list of physical disorders mentioned by Dr. Robinson as arising from continence in man, may be charged to other causes—each and every one of the physical disorders mentioned are found manifested by men living the ordinary sexual life, and also by those who go to excess in their sexual relations. These ailments are no more to be attributed to continence, than to incontinence—they may be attributed to entirely different and distinct causes, as all physicians know full well. It would seem that Dr. Robinson is guilty of "special pleading" in this last instance, if not indeed in the two preceding ones.

Other Objections.

Before passing on the consideration of the main argument of the advocates of continence, it will be as well for us to consider briefly the answer to certain incidental claims made in the argument of Dr. Robinson, above quoted—this will serve to clear our minds of certain perhaps misleading ideas, and to set us straight regarding certain important general

principles of the subject. Let us begin with the statement of Dr. Robinson that the sexual instinct is stronger in man than in woman. What is to be said on the other side?

Man's Impertinence About Woman's Sex-Nature.

Dr. Bernard S. Talmey, the eminent authority whom I have quoted in preceding chapters, says on this point: "Few women seem to suffer from total abstinence. The rejoinder that woman's sexual desires are very feeble, that the female sex has no sexual needs, that it is more or less frigid, are masculine assertions without objective proofs. Women writers, who ought to know best the feelings of their own sex, claim just the opposite. Johanna Elberskirchen has well satirized the masculine impertinence which tries to teach woman what her emotions are or are not. The fact that many a young woman runs the risk, in the present state of sex-morality, of ruining her entire future by the indulgence in extra-marital sexuality, under conditions where pecuniary or other considerations are entirely out of the question, would tend to show that the sexual impulse is by no means so weak in women, as many would lead us to believe.

Woman's Sex-Nature Defined.

"It is simply incomprehensible that the female sexual needs should be less urgent than those of the male sex. Woman has by far the greater labor in the sex-performance. With the climax of coition the man's biological part is at an end. He may leave the scene of his activity, while the woman's part just begins and is continued through nine months of pregnancy and about a year of nursing of the new being. The prominent part woman takes in the

propagation of the race forces us to the logical conclusion that her erotic needs are of necessity stronger, although, as Ellen Key puts it, they may be 'calmer' than that of man. Woman is able in a quite extraordinary way to produce the impression that she, herself, is really non-sexual and that her sexuality is only a concession to man. But the seeming reluctance of the female is intended to increase the sexual activity in both mates. The passivity of the female throughout nature is only apparent, it is the passivity of the magnet.

Do Wives Trick Their Husbands?

"The signs of libido may easily be suppressed by the strong-willed wife, who wishes to make her husband believe that her sexual activity is a continual sacrifice to his sensual desires and that she herself has no feeling whatsoever in the act. By this trick she tries to rule him and generally succeeds, especially when the husband is somewhat sensual by nature. This stratagem is also responsible for man's general belief in women's frigidity. In their youth men associate with venal women who are naturally anesthetic in their activities for hire. Later on, they are tricked by their wives. Even great writers are deceived in this way by their fair partners."

"The Girl is Kissed into Womanhood."

It is but fair to add something, however, to Dr. Robinson's statement that the sexual desire manifests itself at an earlier age in boys than in girls. While physically the girl becomes a woman at an earlier age than the boy becomes a man, as a rule: nevertheless, the psychology of sex manifests so that as it has been expressed, "the girl is kissed into womanhood"—that is to say, her emotional woman-

hood is aroused in response to the endearments of the young man, rather than blossoming into maturity without regard to the presence of the prospective mate. But, her sex nature once being fully aroused, it is held by many authorities that it is equal to that of the man, although usually much better concealed in response to the requirements of society and custom, and because of the instinctive sense of the sex-value of shyness and reserve.

A Woman-Physician's Answer.

Dr. Maude Glasgow says: "It is the strong and virile man who controls his appetites—he masters them, but the weakling, whose lascivious thoughts keep him in a constant state of irritation, becomes the slave to his. Sexual intemperance, as a recent writer has stated, is a habit, slowly acquired through long generations, fostered by false and pernicious traditions, and the absence of punishment for the aggressor. We are now learning that the imperiousness of the sex-instinct has been greatly overrated, and that the evils of temperance are more or less imaginary. **Fournier has declared that he does not know what the evils of continence are, for he has never seen them, but that one-eighth of the disease and misery of the world has been due to incontinence.**

"It would seem that the strong sexuality displayed by a sex whose biological contribution to the germ of the race is discharged in a brief moment of enjoyment, is very greatly less than that exhibited by the party of the other part whose contribution is made through long months of patient endurance, in the agony of parturition, and in the long months of unselfish devotion which follow. Can anyone

doubt the greater power, energy, capacity of the lifegiver, the mother of the race, whose natural instincts are for the preservation and upbuilding of that race to which she has given birth? It is she whose instincts form the safest guide, and not those of her mate; and it is her demands which must furnish the standards for both. * * * As for the men who have 'an uncontrollably powerful sexuality,' and 'would like to have all restrictive laws smashed to pieces,' society needs protection from this type as well as his cousins of lesser degree, and for such the operation of vasectomy, which is practically painless and not attended by danger, should be performed; and it would doubtless prove of considerable benefit to themselves, while it would also be a protection to society."

Love Starvation.

Another point which should not be neglected by the person who wishes to secure and maintain a sane mental balance on this subject, is that the disturbances of the nervous system which are so frequently attributed by writers to lack of the physical sex-congress are really due in many cases to **the lack of the manifestation of the "affectional"** phase of the sex-relation, or sex-association. While it is true that many men and women, particularly after the age of thirty-five years, seem to be suffering from lack of the sexual-relation, they are in reality generally suffering from "love starvation" in the case of both sexes; and from the inability to respond to "nature's call to motherhood" in the case of the women. This "love starvation," it is claimed, may be cured by the companionship and sympathetic understanding of one of the opposite sex—the craving

is for "affection" rather than for the physical sex-relation.

The Price of Frustrated Motherhood.

In the case of women, it is doubtless true that nature intended every healthy woman to be a mother; and when she does not perform that part in life, nature is apt to resent the failure and to impose physical penalties, at least in some degree and to some extent. Women who manifest the sexual-relation, but who refrain from motherhood entirely (by methods of preventing conception) are apt to suffer just as much from physical disorders as does the totally celibate woman. Woman's physical organism being so largely designed for motherhood, it is not to be wondered at that when she fails to function with this part of her organism she may incur physical penalties. **But it is the penalty for abstinence from motherhood, and not the penalty for abstinence from sexual-relations.** At least, such is the contention of the "reproduction only" advocates, and a certain school of medical opinion. These authorities also claim that man is even less subject than is woman to any danger of physical troubles and ill-health arising from continence, or even from total abstinence. They claim that man's sex-power may be turned into other channels, imparting vigor, virility, activity, energy, and creative mentality. In the succeeding part we shall see the arguments advanced to sustain this last mentioned position.

PART XIV
THE MERITS OF CONTINENCE

The advocates of continence in the sexual relations claim that **there is nothing in biology or natural history to indicate that abstinence from sexual relations on the part of the male is in any way harmful or injurious to the physical well-being of the animal or human creature; and that the belief to the contrary is but the result of an old superstition which has been kept alive by a certain school of medical authorities.** They claim that no harmful result arises in the case of the human male creature, unless it occurs through the operation of the well-known law of "mental suggestion"—the effect of mental states upon physical conditions by "suggestion," "auto-suggestion," or the destructive force of imagination or belief.

Continence Accompanied With Health and Vigor.

It is argued that the many known cases of continent men who have been noted for their vigor and activity, completely disprove the theories of "physical necessity," or "requirements of health," so persistently advanced in favor of frequent sexual intercourse and indulgence on the part of the male which form the stock in trade of argument on the part of the other side of the controversy on the subject. On the contrary, it is claimed by the advocates of continence that chastity and continence make for the "sound mind in the sound body" of the man.

The Burden of Proof.

While the average person may feel inclined to withhold judgment, deeming this one of the many cases of "when doctors disagree, who shall decide?"

still it would seem that, inasmuch as the burden of the proof would justly rest upon those who seek to claim that the practice of continence is injurious, and that these persons have not "made out a case," we are justified in regarding the contention as one warranting a demand for further proof on the part of those who make the claim.

"The Wish is Father to the Thought."

Making allowance for the force of suggestion, established habits, and fixed beliefs, as well as the fact that "the wish is father to the thought" in the minds of many men—the desire of most men to seek excuses, not reasons, for the indulgence of their sexual functions—it would seem reasonable to believe that the average man may maintain as good health when leading a continent life as when indulging in moderation—and certainly far better health than when he leads a dissolute life or practices the sexual act in excess, by over-indulgence, which is the case with so many men. But I shall present to you the views of several authorities on the side of the case which holds that continence is not injurious, and perhaps helpful. Let each individual decide this question for himself.

Anti-Continence Claimed to be Erroneous.

Dr. Kellogg says: "It has been claimed by many, even physicians, and though with but slight show of reason, that absolute continence, after a full development of the organs of reproduction, could not be maintained without great detriment to health. It is needless to enumerate all the different arguments employed to support this position, since they are, with a few exceptions, too frivolous to deserve attention. Dr. Mayer says: "This position is held

by men of the world, and many physicians share it. This belief appears to us erroneous, without foundation, and easily refuted. Ne peculiar disease nor any abridgment of the duration of life can be ascribed to such continence. * * * Health does not absolutely require that there should ever be an emission of semen, from puberty to death, though the individual live a hundred years. * * * The sexual necessities are not so uncontrolled as is generally supposed, and they can be put down by the exercise of a little energetic will. There is, therefore, as it appears to us, as much injustice in accusing nature of disorders which are dependent upon the genital senses, badly directed, as there would be in attributing to it a sprain or a fracture accidently produced."

Examples of Healthful Continence.

Dr. Kellogg also says: "This has been amply confirmed by experiments upon animals, as well as by the experience of some of the most distinguished men who have ever lived, among whom may be mentioned Sir Isaac Newton, Kant, Paschal, Fontenaille and Michael Angelo. These men never married, and lived continent lives. Some of them lived to be a very great age, retaining to the last their wonderful abilities. In view of this fact, there is certainly no danger that any young man will suffer injury by the restraining of his passions within the limits of divine and natural law." Dr. Acton says: "The claim that continence is productive of ill-health is a device of the unchaste, a lame excuse for their own incontinence, unfounded on any physiological law."

Successful Athletes are Chaste.

Dr. Henderson says: "I have seen many suffer severely, destroying their strength, health, hap-

piness and life, by following the promptings of their unbridled passions. Need I say that I have never seen a man suffer from keeping himself pure." Another writer says: "The Greek athletes training for the great Olympic Games were compelled to observe strict continence, the experience being that by this course they were able to conserve their vigor and strength much better. The prize-fighters of today are compelled by their trainers to observe strict continence during the period of training. Many of the former champions who went to pieces suddenly, owe their downfall to a violation of this rule." Another writer says: "Chastity, yes, even continence, is the prime necessity of the successful athlete."

Testimony of Animal-Breeders.

It is further urged in support of this view, that the male animals, even those so active sexually as the bull, are known to maintain perfect health and vigor when forced to live apart from the females. Moreover, the best breeders of animals know very well that restraint and moderation on the part of their male animals will result in an improvement of the stock, as compared with the opposite course. Dr. Kellogg says: **"Breeders of stock who wish to secure sound progeny will not allow the most robust stallion to associate with mares as many times during the whole season as some of these salacious human males perform a similar act within a month."**

Continence Not Abnormal.

Dr. James P. Warbasse says: "Testicular fluid in the seminal vesicles, under unexciting conditions, does not require to be discharged at intervals. I have not been able to find in the studies of the physiologists that its retention is abnormal or unhygienic.

I do not believe that it is. * * * The dogmatic statement is sometimes made that the seminal emissions are necessary for the health of the man. This contention is not substantiated. The idea is kept alive by those who wish to believe it in order to justify their own practices, by those who perpetuate a tradition, and by those who actually regard it as a scientific fact. I do not believe that continence is injurious to the male, provided that his continence is real. * * * It is undoubtedly true that idle men, living under the abnormal and unhealthful conditions of city life, lending themselves to erotic stimuli of great variety, thinking lustfully of women, and rolling their eyes about for libidinous suggestions, are promoted in health by completing the sexual act which they always have in process of beginning. It is not coitus that preserves their health; it is the preliminary vicious habits that are damaging it. Coitus is called upon as the remedy. Having begun the sexual act, it is normal that it should be completed.

"Dalliance Is Not Abstinence."

"But the healthy man, whose mind is occupied with wholesome thoughts, who has interests and activities for the working hours and enough knowledge and intellect to make relaxation a joy—such a man does not suffer from mere lack of coitus. The vacant mind, ennui, tobacco, alcohol, and other promoters, of defective oxidation are often the precursors of the sexual necessity. An unmarried young man of the above described type * * * who does not harbor the delusion of the sexual necessity * * * who is aware of the harm and dangers of extra-marital coitus, and who, having thus fortified himself, dismisses from his mind the whole ques-

tion as settled for him—such a man has clear sailing. The fellow who gets in trouble is the weak man, who vacillates, who entertains erogenous thoughts with himself as a party, and who goes half way and attempts to recede—he has no business with the single standard of morals; it will make a fool of him. Dalliance is not abstinence.

Clean Thoughts—Clean Desires.

"I do not conceive of a man suffering from the ills of continence or growing impotent who has been cast away on a desert island, with no immediate prospect of relief, and whose mind and hands are occupied with raising grain, catching fish for substinence, and constructing a boat for escape. * * * All that has been said of men may be said of women. They are harmed quite as much as men by **empty minds, ennui, idleness, and erotic suggestions.** Such women create their own internal stimuli."

Physiological Analogies.

Dr. A. B. Stockham says: "The testes may be considered analogous to the salivary and lachrymal glands, in which there is no fluid secreted except at the demand of their respective functions. The thought of food makes the mouth water for a short time only, while the presence of the food causes abundant yield of saliva. It is customary for physiologists to assume that the spermatic secretion is analogous to bile, which, when once formed, must be expelled. But substitute the word 'tears' for bile, and you put before the mind an idea entirely different. Tears, as falling drops, are not essential to life and health. A man may be in perfect health and not cry once in five or even fifty years. The lachrymal fluid is ever present, but in such small quan-

tities that it is unnoticed. Where are tears while they remain unshed? They are ever ready, waiting to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not shed daily, weekly, or monthly. The component elements of the tears are prepared in the system, they are on hand, passing through the circulation, ready to mix and flow whenever they are needed; but if they mix, accumulate and flow without adequate cause, there is a disease of the lachrymal glands. While there are no exact analogies in the body, yet the tears and the spermatic fluids are much more closely analogous in their normal manner of secretion and use than are the bile and semen. Neither flow of tears nor of semen is essential to life or health. Both are largely under the control of the imagination, the emotions, and the will; and the flow of either is liable to be arrested in a moment of sudden mental action * * *

Unnecessary Secretion.

"The mammary gland is an apt illustration of the law of demand and supply. In its anatomical construction and physiological function is it not analogous to the seed-producing gland of the male? No one has ever hinted that it is essential for health that the natural lacteal fluid of the mammary gland must be continually or frequently secreted or expelled. It is not considered a 'physical necessity' or a demand of nature. Indeed, the contrary opinion prevails, than an abundant flow of milk is derogative to healthful conditions. Milk flows in answer to the demand of a new born infant, and should it come at any other time than when thus demanded, it is considered a perversion of nature and an unneces-

sary drain upon the system. May it not prove that the unnecessary secretion and expulsion of the semen is as great a perversion of nature? May it not also prove that erectile tissue in action is not a positive evidence of secretion in the gland?"

Some Physiological Facts.

Parkhurst says: "The prostatic fluid, according to Robin, is secreted at the moment of ejaculation. The remaining element of the spermatic secretion is produced, under normal circumstances, only as required, either for impregnation or for the maintenance of the affectional function. The theory that the sperm is naturally secreted only as it is required, brings it into harmony with other secretions. The tears, the saliva, and the perspiration, are always required in small quantities, and the secretion is continuous; but if required in large quantities, the secretion becomes great almost instantly. The mother's milk is chiefly secreted just as it is required for the infant, and when not required the secretion entirely ceases; yet it recommences the moment the birth of another child makes it necessary. * * * The irritability and discomfort which men often feel, apparently from a fulness of the seminal vessels, is not always a result of excessive secretion, but of the nervous derangement and stimulation produced by an inordinate demand upon the secretion. Experience proves that the irritability is often greatest immediately after an excessive drain, before there can have been time for a new accumulation; and that if there is no disturbing cause, the longer the period of continence, the less of this irritation and discomfort will be felt.

The Power of Habit.

"A man accustomed to abstinence will not suffer from any accumulation of secretions, while a man whose absorbing glands have never had occasion to take up the secretions, will be in trouble; just as a dairy cow which has not been milked will be in trouble, though if running wild she would never have any necessity for milking. * * * The objection that man needs physical relief from a continuous secretion, is answered by the admitted fact that men, not deficient in sexual vigor, live for months, and probably for years, in strict abstinence, without even nocturnal emission, and with no physical inconvenience such as is often complained of by men who happen to be deprived of their accustomed indulgence for a week or two at a time."

Opinion of an Eminent Authority.

I shall close this consideration of the opinions of authorities, by the following quotations from one of the greatest of authorities, Bernard S. Talmey, M. D. (who has been referred to in preceding chapters). These quotations from Dr. Talmey are taken from his technical text-books, which are written for practitioners of medicine only, and are not written with the purpose of attracting the notice of the general public—this fact adds value and importance to his statements, for he is speaking to physicians as an authority on his special subject, and has no "axe to grind," nor public opinion to flatter or conciliate. Dr. Talmey says on the subject of continence:

"Glands, Not Muscles."

"Continence, if long continued, has been claimed to be the cause of impotence. But there is no valid reason for this belief. To prove the harmfulness of

continence, an analogue is brought forward between the atrophy of a muscle in enforced idleness and the injury to the sex organs in enforced abstinence. But the proof is somewhat feeble. The essential organs of generation are not muscles, but glands, and who has ever heard of a tear gland atrophying for lack of crying. Furthermore, abstinence does not condemn the generative organs to absolute rest. Every individual, especially when abstinent, has frequently nocturnal erections through the entire period of his sexual activity, and there is no reason why such erections should not keep the genitals in the required exercise and should not prevent the alleged atrophy. * * * The nocturnal erections seem to be even more harmless."

Imperfect Evidence.

"The histories of patients are cited to prove the deleterious effects of total abstinence. Cases are known of alleged abstinent neurasthenics, on the point of a complete breakdown, who recovered health after marriage. But even this proof cannot stand a closer scrutiny. Who can prove the total abstinence of these patients? The layman is prone to regard the actual intromission only as sexual activity. If he has abstained from this final phase, he considers himself abstinent. But chastity is not abstinence by any means. * * * Those who are chaste out of fear of venereal infection or for lack of opportunity are not always abstinent. They are just the individuals who are indulging immoderately in mental erethism or even masturbation.

A Striking Statement.

"The mere assertion of the patient that he never indulged in unnatural practices does not count. The

patient's veracity is very questionable. All venereal troubles seem to exert an inhibitory influence upon the truth-centres. The propensity of the masturbator to conceal the truth is notorious. If such a patient claims that he has never masturbated, it is likely that he is still practicing it. A special physical element associated with this habit, prompts the majority of patients to gross and intemperate prevarication. * * * The patients who seek medical advice for their neurasthenic troubles may be those who have only abstained from coition but have freely and immoderately indulged in the unnatural modes of sensualism, whence their troubles originated. The real continent individuals who avoid any kind of erotic practices remain sound and healthy and do not require medical help. Their cases remain hence unknown to the profession."

No Valid Proofs of Harmfulness of Abstinence.

"There is, therefore, no valid proofs of the harmfulness of total abstinence in a healthy individual without a hereditary taint. If total abstinence ever harmed any body, the patient was either a congenital weakling, or had acquired his lack of resistance through indulgence in early eroticism. A perfectly healthy man is never injured by abstinence. At least there is no sufficient proof that he ever was. But there are unmistakable proofs that total abstinence does not harm the individual. The best proof is furnished by many chaste and healthy women. Few women seem to suffer from total abstinence. The rejoinder that woman's sexual desires are very feeble, that the female sex has no sexual needs, that it is more or less frigid, are mere masculine assertions without objective proofs."

Normal Persons Not Harmed by Abstinence.

"Normal woman can stand absolute continued continence without any injury to her body and mind (e. g., nuns). Hence there is no reason why the human male, if left to himself, and nothing comes to disturb the natural course of his sexual development, should be harmed by abstinence. Until the impulse of permanent mating enters into play, and this comes comparatively late in life, abstinence will harm neither men nor women, if they live in an atmosphere free from the influence of artificial stimulation. If the animal kingdom could be taken as proof for or against total abstinence in man, we find that pet animals, as canary birds or dogs, who rarely have the opportunity to exercise their sexual powers, are generally as healthy and live as long as those living in freedom. Hence the claim that abstinence is the cause of impotence has absolutely no ground to stand upon. If the young man kept his thoughts pure and avoided exciting amusements which created emotional disturbances, impotence would be an unusual occurrence.

No Basis for the Double Standard.

"There is not the slightest shadow of support in any teachings of physiolgy or hygiene for the double standard of morality of the sexes. There is no reason why a moral wrong in the woman should be a justifiable necessity with the man. * * * No one will deny that, as far as the gentler sex is concerned, continence (at least between the age of sixteen to thirty-five) is compatible with health, then the general belief of young men that sensual indulgence is necessary for healthy manhood, has no justification in physiology. Purity is as little injurious to a man

as to a woman. It is a most absurd and erroneous teaching that, unless inclination is gratified, a man's health will suffer.

Some False Claims Exploded.

"The instinct of generation has been compared with the instinct of hunger and thirst, and as the latter must be satisfied, so must the former be gratified. But there is no proper parallelism between these two instincts. Food and drink are vital necessities of the organism from the first day of conception, to replace the stuffs consumed in the metabolism of the vital functions. The generative instinct appears a number of years after birth, hence does not serve any vital necessity. This instinct could, if at all, only be compared with the instinct of micturition (act of urinating) or defecation (action of the bowels), and the relief of the physical pressure is brought about by the self-regulating action of nocturnal emissions. It may be more natural and agreeable for a healthy man and woman, after they have reached a certain age to indulge in the exercise of their generative functions at reasonable intervals, than to abstain from it. But to proclaim that this abstinence, compatible with health in women, is injurious to men, is sheer absurdity.

A Popular Fallacy Exposed.

"It is especially hard to understand how any medical men could recommend to a young man to resort to illicit relations for health and to jeopardize his own health and that of his future family. * * * The conventional view that incontinence in men is a necessary condition of health must be corrected. Instead of the popular fallacy that a young man is physically the worse for a clean moral life, the en-

tire weight of evidence of the world's foremost medical scholars is unreservedly of the opinion that he is physically better for it. It is recognized by the highest authorities that continence is perfectly compatible with the most perfect health. Chastity properly understood is health, it never does any harm to mind or body. It is the consensus of the opinions of most of the great medical thinkers that it is not prejudicial to the health of a man to keep his body clean."

A Pernicious Fallacy.

A very pernicious fallacy, quite frequently heard asserted as a physiological fact, is that which holds that chastity and abstinence in young men result in a serious and harmful drain upon the system in the direction of nocturnal emissions, or "night losses." I have frequently been consulted by young men who have been greatly alarmed by these occurrences, and who have been led to believe that the same were forerunners of nervous debility, impotence, and other ills. This fallacy has been kept alive by those quack practitioners who pose as "specialists" in sexual troubles; these persons inform young men, by personal word or by printed literature, that these "losses" are very serious symptoms, leading to still more serious troubles.

The Truth About "Losses."

As a matter of fact, the occasional nocturnal emission, or "night losses," which occur to practically all young men and many older ones, are perfectly natural and harmless, and need not be taken seriously by those to whom they occur. They constitute nature's safety-valve activities, and have no harmful results. About the only cases in which harmful

results arise from these emissions is where the man has been addicted to over-indulgence which has brought about a state of genital congestion which requires medical attention. Many good authorities go so far as to say that the normal abstinent man may expect these emissions at least about once every month, they being analogous to the menstrual flow of the woman. Indeed, by some authorities they have even been called "male menstruation."

Perfectly Normal and Natural Processes.

Dr. Talmey (previously quoted in this book) says on this point: "When the generative organs reach their full development a certain kind of material congestion and nervous tension ensues. But the congestion is of too slight intensity to require a specific discharge. The absorptive power of the seminal vesicles easily master the increased secretions, or the overflow is discharged once or twice a month during sleep, mostly without even awakening the sleeper. Such a frequency of nocturnal emissions, especially if not accompanied by bad effects the next day, **are perfectly normal.**" Again: "The relief of the physical pressure in the generative organs is brought about by **the self-regulating action** of nocturnal emissions." And, again: "Physiologically all healthy continent men between the ages of fifteen and fifty, with very few exceptions, have nocturnal emissions at intervals of about four weeks (male menstruation)."

Pathological Cases.

Nocturnal emissions become pathological and abnormal only when they occur with great frequency, for instance about three times a week, or more; this usually being accompanied by fatigue, lassitude, de-

pression, and physical weakness. In the great majority of such cases, however, as all physicians of extended practice know, this abnormal manifestation is caused **not by continence or abstinence,** but rather by prolonged habits of masturbation or else by sexual excess or diseases of the genital organs. Instead of these abnormal conditions constituting an argument against continence and abstinence, they really constitute a very strong argument in its favor. Such cases are cured not by indulging in sexual relations, but rather by appropriate medical treatment by some competent and reliable physician.

Mistaken Symptoms.

Young men, particularly those who have been reading the printed literature of quack "specialists," frequently imagine that their spermatic fluids are being "drained off" their system, because they discover slight discharges at certain times, generally after straining in a constipated movement of the bowels. Their fears are groundless, however, in most cases, for the discharge is not the true seminal fluid at all, but merely the "prostatic fluids," or secretions of the prostate gland (which have been described in our chapter dealing with the male generative organism). This often results from masturbation or as the effects of gonorrhoea; although it frequently manifests itself in healthy, clean young men—and in the latter need cause no alarm; the curing of the habit of constipation usually causing the emission to disappear.

A Cruel Error.

Perhaps one of the cruelest and most reprehensible errors concerning this general subject, is that which causes young men to believe that they run the dan-

ger of acquiring "spermatorrhoea" (loss of semen), particularly during urination, by reason of continence or abstinence. This error is one of the chief items of the stock in trade of the quack "specialist." The young man is told that the slight mucous discharge which sometimes accompanies urination consists of a loss of the seminal fluid, which loss will render him impotent in time, and which will break down his general health. As a fact, the discharge usually consists of some of the glandular secretions of other parts of the genital organism, such as the prostate gland, etc., the sperm not being involved in the discharge. Moreover, in true "spermatorrhoea" there is nearly always found a history of excessive masturbation, or else venereal excesses. As Dr. Talmey says: "The most frequent anomaly caused by venereal excesses is spermatorrhoea and nocturnal pollutions. The excesses provoke a chronic hypertrophy of the prostatic gland, and this hypertrophy renders the ejaculatory ducts insufficient."

Inverting the Argument.

In short, it will be seen that in very many cases the very disorders and pathological conditions which the anti-continence people hold up to the young man as the terrible results of chastity, are, themselves, the characteristic results and effects of sexual excesses or venereal diseases. A careful examination of the case against continence will supply one with a very strong argument for chastity and abstinence. The common belief to the contrary results from several causes, chief among which are (a) **the desire for an excuse for unchastity**; and (b) the wide circulation and distribution of the business literature of the quack "specialists" who seek to

frighten continent young men into consulting them for imaginary complaints, which, with the treatment of venereal diseases, constitute the bulk of their practice. The side of unchastity has been strongly advertised—that of chastity remaining without such appeals to the public mind.

The Bogy of Impotence.

Another boog-a-boo or bogy used to frighten young men into unchastity is that of the fear of becoming sexually impotent. I have quoted several good authorities in this book to serve to dispel this illusion among my readers. **Chastity has never resulted in impotence.** But, on the other hand, **sexual excesses and abnormalities very frequently result in producing sexual impotence.** Here, also, is a case of "inverting the argument." Next to sexual excesses, gonorrhoea is the greatest indirect cause of sexual impotence—both act in the direction of weakening the genital organs, and making them easily responsive to other causes tending to induce impotence.

Mental Influences in Impotence.

While it is not my purpose to enter into the discussion of the general subject of sexual impotence, in this book, still I think it advisable to add a few words on the subject in connection with this discussion of the relation between continence and impotence. I wish to say here that in a very great number of cases of apparent impotence or sexual weaknesses, the real cause of the trouble is **the mental state of the patient.** Fear, bashfulness, overanxiety, fear of failure, brooding, mental strain, excess of feeling, etc., frequently manifest in the appearance of sexual weakness or even of impotence.

The man, not understanding the cause of the temporary weakness, tends to brood over the failure, and thus creates a vicious circle of mental cause and effect. The more cultured and intellectual the man is, the greater is his liability to this form of sexual irregularity—the man of the coarse, gross nature is practically immune to it, for the causes are absent in his psychic makeup. Proper mental treatment, advice, and encouragement from a competent physician who understands that the trouble is merely **psychic, not physical,** will usually effect a complete cure of this class of cases—and their number is great.

Who Most Need the Right Teaching.

Dr. Talmey well says: "Statistics show that it is not at all the question about the men being continent, but about the boy controlling early passions. Most men contract venereal diseases between the ages of sixteen and twenty-five. The mature man is always able to control his passions. The more healthy, says Chassaignac, and the nearer the normal an individual is, the better he can not only control his passions, but the less is his condition likely to be disturbed by continence. It is the neurasthenic who is most prone to be upset by an attempted or enforced continence, and who, as well, is most given to excess. * * * The imperious instinct which decrees the perpetuation of the race, says Lewis, can be controlled and directed aright by the consistent knowledge of truth. When the young man has been taught the dignity of virility, when he has learned that purity is conducive to bodily development, while vice carries with it the most serious diseases in its train and the danger not only of ruining his own life but also the

health of his future bride and the entire progeny, he will not stoop to vice for the gratification of his desires. The average man is not a criminal, he does not wreck the life and health of his wife and children knowingly and wilfully. In most cases he does it through ignorance of the nature and terrible consequence of the disease."

Power of Acquired Habit.

In conclusion, I would once more call your attention to the effect of the mind over the body—to the wonderful effect and power of habit. Continence is largely a matter of acquired tendency and habit on the part of the individual. The longer the habit of incontinence is maintained, the harder it is to break oneself of it. The longer the habit of continence is maintained, the easier it is to continue in the straight path of conduct. Every year the task of practicing continence becomes easier, provided the proper mental attitude is maintained toward it. In the Talmud there appears this striking axiom: **"There is a small organ in the body of a man, which is always hungry if one is trying to satisfy it; and is always satisfied if one starves it."**

Dispel the Fog of Ignorance.

To those who value continence for any of the various reasons in its favor, but who have become fearful of injurious effects possibly resulting therefrom, I would say that a careful reading of the statements in this chapter quoted from Dr. Talmey (an undoubted authority on the subject) should be sufficient to dispel any such fears. It is a pity that his words do not reach the general public as well as the practitioners of medicine to whom they are directed —they would do much to dispel the fog of ignorance

and erroneous teachings on the subject which have led so many astray, often at a great cost to themselves. But, always remember the precept which Dr. Talmey seeks to impress at every possible opportunity, i. e., that **the continence must be of mind as well as body—of the imagination as well as of the will.**

PART XV

STANDARDS OF SEX-MORALITY

What do we mean when we say "morality"? The standard dictionaries tell us that its general meaning is: "Relation of conformity or nonconformity to the moral standard or rule." When we then consider what is meant by "moral standard," we find that whatever course of conduct conforms to the general custom, manner, and habit of conduct of a particular community is accepted as "moral" by the general opinion of that community, without regard to the general customs, manners, or habits of conduct of other communities. In fact the word "moral," itself, really means "manner, custom, habit, conduct," according to its Latin source.

Morals and Evolution.

The morals of a community are usually found to have evolved slowly, and to have taken form in certain established customs and habits of conduct favored by the majority of the people, or else impressed upon the people by the force of governing authority. The customs and habits of conduct of a people are usually crystallized into laws, under sanction of the State; and also formed into religious precepts, under sanction of the Church. The laws of a people change in accordance with the gradual evolution of the customs of that people; usually lagging just a little behind the changing custom. The history of the "common law" of any people is really a history of the evolution of its customs and habits of conduct. The precepts of the Church are slower in changing than the laws of the State; but even these

have changed from time to time, as all students of religion know.

Differing Standards.

As might be expected, the student of ethics will find that the standards of morality vary greatly among different lands and countries; and among different religions. There is the greatest possible difference in the various moral codes established by different customs and habits, sanctioned by the laws of the different States, and impressed by the precepts of the different Churches. Morality is found to be largely a matter of time and space—of ages of the world's history, and of latitude and longitude. We look in vain for an Absolute Standard of Morality—a standard which has always and everywhere been held true. That which has been considered immoral in one age, becomes moral in another, and vice versa. That which is moral in one land, is immoral in another, and vice versa. This is not fully realized by the average person, who is disposed to regard the standard of his own community as absolute and universal; but the student of ethics and sociology is under no illusion on the subject.

Diversity in Sex-Morality.

Inasmuch as the activities of sex-life, primary and secondary, direct and indirect, constitute a very large portion of the social activities of the race, it might be expected that the laws and customs concerned with sex-life would be well in evidence. And, of course, such is the case; and likewise, following the general rule of custom and morals, there is to be found here the greatest possible variety and diversity of standards and practice. There is no absolute and universal standard of sex-morality, which

has been held as true in all times, and in all lands. Time has brought its changes in the sex-morality of every land or race; and sex-morality at the present time varies greatly according to the difference in latitude and longitude.

Variation of Marriage-Morality.

We have seen in the earlier chapters of this book that while monogamy is the accepted form of marriage in our own land, and in most civilized lands, still polygamy and polyandry both flourish in other lands. And, as might be expected, each custom and form is accepted by the people practicing it as being the best, if indeed not the only true custom and form of marriage. Not only this, but we find that all peoples are in the habit of reviling and condemning the customs of other peoples which are not in accord with their own. Our own people have no monopoly in this respect; the same trait and tendency is to be observed among nearly all peoples differing from us in the matter of the standards and forms of marriage.

Universal Intolerance.

Dr. Leo Jacobi says on this score: "The reader's attention is invited to dwell upon the moulding of sentiments in conformity with institutions exhibited by societies in all stages of development. Any particular social arrangement invariably generates in the course of time a body of harmonious feelings, which make it seem appropriate and rational. Nations practicing a form of marriage widely different from our own, show the same fervor in its defence, and the same intolerance towards other forms. The polygamous peoples of the East express amazement and loathing at the one-wife system, and sometimes

indignantly refuse to believe in its existence. It is simply impossible, said an Arab sheik to a traveler, that in England a man can be contented with one wife. In Africa, we are told by Reade, a wife insists that the husband marry again, and calls him a stingy fellow if he refuses. Livingstone relates that negro women were shocked on hearing that in Europe a man has only one wife, and said it was not respectable. It is even hardly necessary to go so far for examples, when in our own midst there exists a polygamous community, whose women do not feel any repugnance toward the system of plural wives. 'On the contrary,' says a recent writer, 'I failed to find a single woman who did not strongly uphold polygamy and proclaim her regret at its discontinuance. One instance of this may serve as an example: two young girls who had been bosom friends from infancy, had planned as their life ideal that they should marry the same man.' "

Startling Customs.

The same authority says: "We may cite peoples among whom chastity is required of the single man, while the girls are completely unrestrained in their sexual life. Some tribes do not exact fidelity even from the married woman. So little value is placed upon chastity by many tribes, that to offer a wife or daughter to a visitor for the night is a sacred duty of hospitality, and to decline the favor is to give mortal offence. Thus we are told of the Asiatic Chukchis: 'They offer to travelers who chance to visit them, their wives, and also what we should call their daughter's honor, and resent as a deadly affront any refusal of such offers' (Erman). The Indian Chinooks lend their wives and daughters for

a fish-hook or a strand of beads, and to decline the offer is to offend the lady and insult the whole tribe. The Bushman husband often accords his wife permission to cohabit with a stranger, and the Greenland Esquimaux call a man noble and good-tempered if he lends his wife to his friends. They also consider it a mark of great friendship for two men to exchange wives temporarily; and the Chippewayans who have the same custom, esteem such an exchange as one of the strongest ties of affection between two families.

Strange Habits.

"While these savages attach so little importance to the purity of their women, others go a step further and consider chastity in the bride a downright disgrace, being evidence of her unpopularity with men. The Chibchas think their virgin brides unfortunate and without luck, as they had not inspired affection in men: accordingly, they dislike them as miserable women. Frequently absolute freedom before marriage is found co-existent with great strictness afterward. The same Chibcha husband who is grieved because his wife is a virgin, becomes very sensitive to infidelity in his married life. Among the Koniagas, a single woman is unrestricted in her sexual relations with men, but once married, she must be faithful to her husband; and the same is reported about many other tribes. An interesting compromise between complete liberty and rigid fidelity has been struck by certain Arabs, among whom marriage is for a part of the week, usually four days (if the bride's mother is an able bargainer, she may succeed in making this interval only two days); the remaining time belongs to the wife, who

is free to indulge in amorous adventures; and it is even said that her husband feels flattered if she has many intrigues on her off-days. The same significance as a transitional stage may be attached to a rather common custom in various countries of permitting complete sexual liberty to men and women on certain yearly festivals, though strict chastity is enforced at all other times.

Temporary Marriage.

"Lest it be retorted that such standards are inconceivable in a civilized nation, we may here refer to the Japanese. So free are they from our squeamishness, that obedience and self-abnegation are rated above chastity in their hierarchy of virtues. In one of their most popular historic dramas, the heroine voluntarily sells herself to the proprietor of a brothel, in order to retrieve her family's fortunes. Such episodes used to be quite commonplace, and the custom of selling daughters for a specified period is alleged to be far from extinct even today. No disgrace attaches to the girl, who returns to her family afterwards; on the contrary, she is honored for her filial sacrifice. Equally familiar is the Japanese institution of temporary marriages. It is quite customary for Europeans who visit Japan to marry native girls for a short period, and dissolve the union on leaving the country.

Varying Standards.

"Strongly contrasting with these people are others, equally numerous, among whom chastity is valued very highly. Many primitive tribes cherish jealously the virtues of their women. The Mandan maidens are described as beautiful and unapproachable; the wayward Chippewa lass can never hope

to marry a warrior; the Kaffir girl is chaste and modest; the Sumatran single woman guards her honor like a Vestal. These are statements of travelers and explorers, but even making due allowance for exaggeration, the truth stands out clearly, that among existing peoples, primitive and cultured, all degrees of sentiment in regard to female purity may be found manifested, from the one extreme of declaring it a disgrace, to the opposite extreme of giving it precedence over all other virtues, and making it an indispensable condition of moral excellence. Neither does the evidence warrant the contention sometimes heard that regard for chastity rises pari passu with civilization. Spencer, in his analysis of the subject says: 'Some peoples who are in other respects among the lowest, are in this respect among the highest;' and this may also be gathered from the examples just cited. Our main purpose in giving these illustrations has been to dispose effectually of the stubborn fallacy which declares our modern conventional conceptions of sex to be innate. Sentiments showing such a bewildering lack of uniformity in the different varieties of the human species, cannot be called innate without doing violence to the term."

What Constitutes Purity.

Edwin C. Walker, a radical writer, while acknowledging the frank, candid and scientific spirit evidenced in Dr. Jacobi's statement (as above quoted in part), goes still further, and, in his criticism of the latter, says: "In what does the 'purity' of woman consist? With us the word means conformity to the standards we have set up for women. If the women of these tribes conformed to their standards, each one to that of her tribe, were they not 'pure,' meas-

ured by those standards? Then did not these savages attach just as much importance to the 'purity' of their women as we do to that of ours? Did they not, do not the survivors now, punish departures from their standards just as rigorously, to say the least, as we do departures from ours? The truth is, we are trying to test their conceptions of purity by the conventional social acids with which we test our own. But when we rise above conventions and seek the essentials of sexual purity, we are sure to discover that very often our claims are as unfounded as many of theirs would seem to be could they be brought to formulate them in the terms of our psychology. If we define 'pure' sexual relations as the unbought, unsold, associations of a man and a woman who love each other—and how else could any rational, self-respecting, ethical man or woman define them—we are shocked to realize how much sexual impurity there is in nominally monogamic lands; and so great a proportion of it sheltered under the sacred roof-trees of monogamic homes."

The Skeleton in Our Own Cupboard.

"Well," many of my readers are doubtless saying after they have read the above statements of the relativity of the standards of sex-morality in other times and other lands, "this is doubtless true, but what if it is? Our own standards are firmly established and know of no exceptions!" Such is the usual complacent assertion of those who have not given much thought to the subject. But when they are asked to carefully examine the true state of affairs, they speedily confess their error. For, as all students of the subject well know, our own standards are undergoing a change—or are at least threatened

with radical changes; and they are far from having no exceptions. On the surface of things all may appear serene; but beneath the surface there are under way great disturbances. Our moral household presents a fair appearance to the superficial observer—but we have a lively skeleton in our closet, and he is forcing the door open.

The Double Standard.

While the State, by its laws, and the Church, by its precepts, clearly establishes an invariable standard of sex-morality applicable to man and woman, married and unmarried, alike; the equally well established custom of our people has set up quite another standard, an unwritten law or precept, which is observed by a far greater number of our people than are the Laws of the State or the precepts of the Church. The Church and the State insist that man and woman shall observe and obey a Single Standard of Sex-Morality. But what do we find to be the real state of affairs established, and tacitly countenanced by custom and habit? Here is the true state of affairs: Man is regarded as entitled to a much freer, looser, unrestrained manifestation of his sexual nature than is woman. The man may violate every section of the ordinary code of legal and ecclesiastical sex-morality, and have his offence condoned, ignored, forgiven or "winked at" by society; while the woman is condemned and ostracized more or less completely by reason of a single deviation from the code. While society pretends to frown upon the lapses of the man, she really excuses him with murmured statements about "wild oats," and "men will be men." Not only will the other men justify and support the "erring brother," on the

principle that "we men must stick together"; but the women equally refuse to condemn him in actual practice, though theoretically asserting that he is a criminal. But in the case of the woman who violates the code, her sisters are the ones leading in the cry of "crucify her"; while the men place her in the category of "fair game" for their own future desires.

The Proof of the Pudding.

Some may piously assert that the above statement is exaggerated, and that the right-thinking members of society condemn men and women alike in this respect. But what of the real facts? **How many fathers and mothers really object to the marriage of their daughters to men whom they know have disobeyed the established standard of sex-morality? How many of them really consider such fact a valid objection to the admission of the man into their social or family circle? Yet how many of the same parents would be willing to have their son marry a woman who was known to have violated the same standard? How many of them would welcome as a daughter-in-law a woman who was known to have previously had illegal sexual relations with other men? How many men are there who would wish to kill the seducer of their daughters or sisters; and yet who would deem ridiculous the suggestion that they likewise kill the woman who had seduced their young sons or brothers? How differently even the most "respectable" treat the "unfaithful husband," as compared with the "unfaithful wife?"** No room for dispute here, is there? Common experience is sufficient to establish the facts asserted.

Whose Ox Is Gored?

But, it may be objected, this may be true among the most conventional people, but the intellectual and advanced members of society now regard the woman as entitled to the same freedom as is the man. Is this so? What does investigation reveals? Let us take the case of the average "liberal" men of society today; let us put them to the test. Acquaintance with a number of such men justifies me in asserting that with them it is another case of "whose ox is gored?" They talk about freedom of love, and "woman's right to freedom," "love is its own justification," and all that; but let some man suggest that he would like to demonstrate these free-love doctrines with the daughter, wife, or sister of one of these "liberal" men—and just see what happens? It is all right about themselves, their sons, and their brothers—but "quite different" about their own sisters, daughters, and wives. As Dr. Talmey says: "Even the most violent, rabid free-lover will resent any allegations of a dissolute character in his mother, while he will listen with perfect equanimity to narrations of the fast life of his father."

Law vs. Custom.

Dr. Talmey also says: "In modern times law and ethics do not know of any double standard of sex-morality. * * * But so far as custom is concerned, there is no question of the existence of a double standard of sex-morality. * * * The majority of mankind—women included—believe in the justification of the double standard of sex-morality for the two sexes. Men are thought to have greater erotic needs than women. Recently there arose a new spirit in the domain of sex-morality

which demands a single standard for both sexes. The societies for moral prophylaxis demand that men should become as chaste as women. In this way the social evil and its satellites, the venereal diseases, would disappear. On the other hand, the radicals have raised a unanimous revolt against self-control in the domain of chastity for either sex. These new moralists preach the right of men and women to the fulfillment of every instinct, every impulse, every dream in all its fullness. This is proclaimed as the new standard of sex-morality. But in truth this subjugation of the individual to the instincts is a complete denial of morality. **For morality is the arrest of the instincts by the intellect.''**

New Fetters, or Unshackling.

James F. Morton, Jr., a ''liberal'' writer on the subject of sex reform, says: ''Without doubt, the double standard of sex ethics is hopelessly doomed. It was from the beginning rooted in injustice, and founded on male domination. It is the asserted will of the slaveowner, and cannot stand in an age of growing recognition of equal rights. The only dispute is with reference to the nature of the readjustment which must follow the disappearance of this monstrosity of custom. * * * The recognition of the equality between the sexes is no guarantee that new fetters are to be put on the male, when the more natural sequence would seem to be the removal of the shackles with which the female has so long been bound. * * * The industrial emancipation of woman, while sounding the death-note of commercialized prostitution, merely removes a spur to the acceptance of otherwise undesired relations. * * * The question of the general social conse-

quences of this or that standard of sex-relationship is purely one of fact, to be ascertained, like any other fact, by scientific methods, stripped of preconceptions, and based on the study of actual experiments under normal conditions."

"Sex-wide Democracy."

Dr. James P. Warbasse, a well-known writer on the subject of sex hygiene and kindred subjects, says: "The next definition we should attempt is that of 'single standard' and 'double standard.' By the first, it is understood that certain sexual practices which are morally justifiable for one sex are morally justifiable for the other sex. In the terms of our western civilization, it is the male sex which is understood to be permitted the privileges which are denied the female. **In some of the older civilizations the female enjoyed the greater privileges.** It is my own opinion that there should be no privileged sex or class. The sexual morality which governs the woman should be the same as that which governs the man. Privilege in sex, society, or industry is pernicious. There is no such thing as one class having privileges or advantages, unless there is another class of whom advantage is taken. True democracy is sex-wide as well as class wide. * * * From a scientific point of view, this belief is made tenable because, I think, the harm of an incomplete sexual life is visited upon both the man and the woman equally, let us say, though the peculiarities of the two sexes make comparison impossible. * * * If a boy and girl grew up alone in an atmosphere free from the influence of artificial stimulation, it is conceivable that their impulses would be similar. * * * If the habits, privileges, ideals,

and conceptions of life among women were the same they are now among men, society would be overwhelmed with sexual promiscuity, for it is conceivable that women would become in their sexual habits similar to men." [This authority, I may remind the reader, is an advocate of continence in both man and woman before marriage, and loyalty to the marriage vow after marriage has taken place. This fact, in my opinion, adds force to his views above expressed.]

One Standard for Both Sexes.

Dr. William J. Robinson, a well-known liberal (some would say "radical") writer on the subject of Sex, well sums up the gist of the thought concernning the Double Standard of Sex Morality, as follows: "There has been a great deal of discussion recently about the single vs. the double standard of morality for men and women. The sexual radicals and those who are most orthodox in sexual matters have reached one and the same conclusion: **There shall be but one standard for the male and the female sex.** Of course the opinions of the radicals and the orthodox are diametrically opposed to each other. The radicals say that the woman should have the same right that the man has: **if it is right for a man to indulge in ante-nuptial or extra-marital relations, then it is all right for the woman also.** The orthodox, on the other hand, say: **if it is wrong, if it is vicious and sinful for a woman to indulge in extra-marital relations, it is just as vicious and just as sinful for a man to do so.** But the conclusion, as you see, is the same. Neither the radical nor the orthodox admits of any excuse or reason for a different morality in men and women, for

neither admits that there is any physiologic difference in sexuality."

The Burning Question.

And so, this then is the burning question which is arousing the opposing camps of the students of sex problems today. And, in my opinion, the excitement will continue until the matter is settled either one way or the other, so far as public opinion is concerned; or at least until a clearly stated and honest compromise is agreed upon. And in this settlement, or in this compromise, there must be an agreement between conventional standard and actual practice, in place of the hypocritical mental attitude of the race which is in evidence today—the practice must square with the rule, instead of being diametrically opposed to it. The race must cease this cowardly hypocrisy of preaching and teaching one code, and then practicing and tacitly condoning the practice of another. The changing economic and social standing of woman is forcing the change, whatever that change may be.

Facing the Problem.

And in this settlement or compromise, the argument of the liability to venereal disease in unconvential sexual relations should have no place. The indulgence in unconventional relations **is either moral or immoral**—the liability to disease could not make it immoral if it is moral otherwise, nor could immunity from disease render it moral or excusable if it be immoral or inexcusable otherwise. [Moreover, it is the hope of medical science that in time venereal diseases will be eradicated by preventive methods.] The question must be settled upon its own intrinsic merits or demerits. Nor **can**

the special liability of the woman to extend the consequences of the relation by becoming pregnant be logically advanced as an argument for or against any position in the matter. For this would simply make the immorality or inexcusability of the act depend materially upon whether or not the woman should "get caught"—this is unthinkably false logic and false morality, not to speak of the fact that the advancing knowledge of birth-control is changing this aspect of the case. Finally, how is it possible for any man to commit an "immoral" sexual act without involving some woman with him in it? No, the matter must be fairly and squarely faced—and in this view I have the agreement of the most advanced orthodox authorities, as well as the most extreme radical opinion.

What Is "Morality"?

And in this coming settlement or compromise there are many important factors to be considered. What constitutes the essence and spirit of "morality"? Dr. Warbasse says: "If sexual practices, marital or extra-marital, do not cause harm to any individual, alive or yet unborn, these practices are not immoral. No man may harm any extra-natural omnipotence. Immorality consists in harming people; and that means one's self as well as others. This is decidedly a question inseparable from morals." Dr. William J. Robinson says: "If a certain line of conduct is enjoined upon an advanced independent thinker, you must be able to prove to him that **that line of conduct is for the benefit of the individual and of the race, that a contrary line of conduct is to the detriment of both.** If you cannot prove it, you have no case."

The Ultimate Basis.

And, in the end, if civilization is to stand, the judgment upon the morality of either side, or of a compromise between them, will have to be based upon the interests of **the race as a whole** rather than upon the interests or wishes of detached individuals. Society demands and secures constant and continuous surrender of individual rights, interests, and desires, for the common welfare. And it is upon this basis that the question before us will be settled, if it is settled rightly. **The race as a whole, present and future,** has a paramount interest in the settlement of this question; and this interest constitutes the final determining factor in the settlement. The Home, the Family—and these as essential factors of Society as a whole—must be seriously considered, even if the abstract rights, interests, and desires of detached individuals must be surrendered to preserve the greater right, interest, and desire.

The Turning Wheel of Evolution.

But no matter what we may think, or what we may wish, the wheel of Evolution is slowly turning. Changes are now under way, though we may but dimly discern them, or even deny their existence. Our descendants will look back upon the present state of sex-morality with wonder and amazement—possibly with pity or disgust. No man or woman can prophesy clearly as to what the change may be, or not be—with most of us "the wish is father to the thought," and we think that certain things will happen because we want them to happen. **But, let us at least hope for one fact regarding the change, i. e., that in the new order of things hypocrisy and de-**

ceit regarding the sex-relations of the race may be replaced with honesty, frankness, and candor; that whatever is done may be done in the open and in the sunlight, rather than in hidden corners and dark places. For only when we are honest can we be moral, at the last.

PART XVI

"THE SOCIAL EVIL"

One of the most discouraging phases of sex-life which presents itself to the view of the student of sexual science is that of what has been called "the social evil," or, more commonly, "prostitution." Yet this dark side of the shield forms a phase of the entire subject of sex-life, and the student must not refuse to consider it, contemplate its evils, endeavor to find a way to counteract its influence, and if possible to prevent its spread and to limit its sphere of activity—for its suppression seems to defy human reason and will.

What Is Prostitution?

One would think that no definition of the term "prostitution" was needed, but it is found that there is a great confusion of understanding concerning its exact characteristics. **Prostitution is not merely sexual immorality, or general irregularity of sex-relations;** it has its specific and definite characteristics and distinctions. Technically, Prostitution is "**promiscuous lewdness for hire.**" Webster defines it as: "**Act or practice of prostituting the body for hire.**" The Encyclopedic Dictionary defines it as: "**The act or practice of prostituting or giving one's self up to indiscriminate lewdness for hire.**"

What Is Not Prostitution?

The law has always distinguished between prostitution and other forms of lewdness or sexual irregularity such as concubinage or adultery, and also from other irregular sexual relations in which pas-

sion is the motive. **The essence of prostitution** is held to consist of (1) coition or sexual relations for hire; and (2) indiscriminate or promiscuous commercialized sexual relations. To be a prostitute in the full sense of the term, the woman must (a) accept payment or wage from men as compensation for permitting sexual relations with herself; and (b) be open to promiscuous patronage on the part of men, or at least to the patronage of a number of men. In short, she must hold herself open to hire and pay for permitting sexual relations with a number of men, without regard to her love or passion for them; **she must be in the business of harlotry.** A woman who maintains illicit relations with a man is not necessarily a prostitute; neither is a woman who favors many men, from passion, necessarily a prostitute. A prostitute must be "for hire," at a price, to practically all comers or at least to a number of comers. As an authority has said: "Prostitution offers, through abuse of the sexual instinct, a means of livelihood, which a certain proportion of women prefer to other means." Shaw says that Prostitution is "the oldest profession in the world." Harlotry is a **business**—not merely a moral lapse.

Prostitution as Old as Society.

The curse of prostitution seems to have ever been with the race—at least since the formation of anything akin to society. The most ancient records show it to have been in full force during the old civilizations, and in all parts of the world it is known and practiced. And, from the very beginning it seems to have been frowned upon by society as irregular, and out of the normal order of things; and in many cases attempts have been made to repress

or abolish it, but without success. Prostitution has defied every method and means known to the mind of man—it has continued to flourish in spite of regulation, restriction, and prohibition. The prostitute has been prosecuted and persecuted, imprisoned, branded, burned at the stake, subjected to ignominious public exposure, made to wear distinctive clothing, exiled, driven from pillar to post, hounded by police officials, but her kind have continued to survive and ply their vocation.

Prostitution Once Associated With Religion.

Astounding as it may seem to the person dwelling in our own land, and under our present conditions, there was a time in which prostitution was not only sanctioned by many of the ancient religions, but was actually protected by and encouraged by the latter. Many of the ancient religions were permeated with phallicism, or sex-worship, and many of their rites and ceremonies were accompanied with what we would now call "orgies of sexual depravity." In many of the temples, or in the temple grounds, there dwelt numbers of "temple-courtesans," or prostitutes under protection of the temple, priests, and religion thereof. The Greek bacchanalia, and the Roman saturnalian mysteries, as well as the customs of the Babylonian women who offered themselves at the temples in certain holy seasons to strange men, cannot be considered as true examples of "temple prostitution"; but in many temples there was maintained a regular corps of women who offered themselves for hire to visiting strangers and others. Talmey says: "Thus with the ancients the passion of sex and the fervor of religion were closely interwoven. Accordingly every ancient temple had with-

in its confines a number of consecrated women whose office it was to submit to the embraces of any man upon the payment of a specified sum. The money was used for religious purposes. To the mind of the ancients no more appropriate nor holy means could be devised for raising money for the maintenance of the temple than a sanctified indulgence of the divine act. It was the most sacred and sublime of all human functions. Hence the temple-courtesan was held in high honor and was considered as sacred as the priest.

Among the Ancient Hebrews.

"The Old Testament calls the temple-courtesan 'Hakdeshoh,' the consecrated, the holy; and it was not the least degrading to associate with her, in the early history of the Hebrews, as the story of Juda and Tamar shows. Later on, Amos (ii. 7) complains that the Hebrew maidens received the embraces of men at every altar. Hosea (iv. 14) distinguishes between the common prostitute and the temple-courtesan. The lapse of Israel into the former sex-worship, at the time of these prophets, caused a reaction against any sex-manifestations. This reaction is especially noticeable among the faithful adherents of the religion of Jehovah in the latter days of the second temple. * * * In accordance with its origin, Christianity never looked with favor upon sexuality of any kind." It is worthy of note here that even to this day in certain Oriental lands, notably in some parts of India, the "temple girl" still exists and plies her vocation in the shadow of the temple, and under the protection of the priests.

In Ancient Greece and Rome.

In ancient Greece, particularly in Athens, the centre of ancient culture, the courtesan had a definite and established position. The lower class of courtesans had their rights and privileges, and were not regarded with disdain. The higher classes of courtesans were the best educated and most highly cultured women in that land, the wives and other "respectable" women being far inferior to them in this respect. The men of highest position freely associated with these courtesans in public, and often considered themselves highly honored by this privilege. In time, however, Greece sank into a gross and degenerate state, and indulged in sexual excesses and debaucheries, and in time lost its greatness. Rome originally frowned upon the Greek ideas and ideals, manifesting a most austere spirit; but in time abundant prosperity and success brought that land, also, into degenerate ways, and the extremes of sexual debauchery were manifested, until Rome, too, followed the rule and fell from her high position.

In Modern Times and Lands.

Prostitution exists today in all lands. In some it receives a partial recognition by the State, and rules and laws for its regulation have been adopted. In other lands, it is clearly under the ban of the law; but exists and flourishes notwithstanding this. In the United States, particularly in the larger cities, it flourishes and is the cause of great harm; not only in the way of the spread of venereal diseases, but also by reason of the general lowering of moral tone which distinguishes the women participating in it and their men partners. The women degenerate rapidly, and often become drunkards, drug-fiends, and

thieves. They surround themselves with men protectors who live upon their earnings. The "police protection" of prostitution, so common in our large cities, is a constant source of scandal and municipal disgrace. This often extends into politics, and a most unholy alliance for "graft" exists. In fact, many careful authorities have come to the conclusion that the "by-products" of prostitution constitute even a greater evil and menace to society than does the original object and end thereof.

Who are the Prostitutes?

The ranks of the prostitutes are recruited from many sources. Chief among the causes contributing to prostitution, are the following: (1) **Indolence**, on the part of the young woman, which causes her to follow a life catering thereto; (2) **Love of Excitement**, on the part of young girls whose home associations are considered "too slow," "too tame," etc.; (3) **Lack of Restraint**, on the part of the parents of the girl, which results in allowing her to form evil associations, and to act foolishly; (4) **Difficulty in Securing Employment**, which causes the girl to plunge in despair into a life which seems to promise support; (5) **Excessive Labor, and Ill-Paid Work**, which causes the girl to take what to her seems "the easiest way" out of the trouble; (6) **Promiscuous and Indecent Modes of Living**, in the overcrowded tenements of our large cities, which destroys the girl's sense of modesty, and gives her a distorted standard of life; (7) **Bad Associations and Company**, which exert an evil influence and suggestion; (8) **Love of Luxury**, which causes the girl to seek in this evil way the luxuries which she sees other women displaying, and which are impossible to her

in her ordinary life; (9) **Seduction**, by which profligate men deceive and delude girls and women, and then leave them exposed to public scorn and reprobation, with no other course than prostitution apparently open to them; (10) **Passion**, excessive sexual desires on the part of the woman—and, strange to say, the authorities hold that this cause is **the least common one**, each of the other causes far exceeding this one in the number of its victims.

What Statistics Show.

Sanger, an authority on the subject, once investigated the causes of 2,000 cases of prostitution, and reported the result as follows: Destitution, 525 cases; Inclination, 513 cases; Seduction, 258 cases; Drink, 181 cases. These figures, however, have been disputed by later authorities. In more than may be deemed possible, the primary cause of the trouble has been the ignorance of the girl concerning just what such a life really means; and in many cases, her original ignorance regarding sex matters and the nature of men. These girls do not all come from the slums, as some would have us believe, but a large percentage of them come from country homes. The foreign girls contribute largely to the ranks; their sense of personal freedom unknown in their native lands, unaccompanied with a knowledge of conditions in the large city, make them easy victims to the recruiting "cadets" and panderers. Many of the girl recruits are of defective mentality, and really should be in psychopathic hospitals. The ideal of "easy money," without work, is the cause of more cases of prostitution than the moralists care to acknowledge. But whatever the cause, the effect is evident. Spreading a train of evil in her path,

the prostitute soon passes from the scene. **Authorities estimate that the average life of the professional prostitute is about five years.** Disease, drink, and drugs—this is the Trinity of Destruction of the prostitute.

A Source of Disease.

It is doubtful whether the average young man realizes the full danger of contracting disease from prostitutes. He understands it in a general way, but the full danger seems to escape his attention. Physicians and hospital attendants, however, could tell him facts which would cause him to forever renounce the thought of association with this class of women. It has been truthfully said that "**every prostitute has had venereal disease at some time in her career; some have it at all times.**" Even old attendants at the public hospitals sometimes are physically sickened and nauseated by their experiences with diseased prostitutes coming to the hospital for treatment. The most revolting sights are witnessed, and the mind of the observer is filled with vile pictures of putridity. And yet, these same women have, up until almost the very hour of their visit to the hospital, been accepting the attention of men! It is a matter of record that some of these women accept the attention of four, six, eight, ten, and twelve men in a single evening and night; and street-walkers have been known to accept the attention of twenty or more lovers (!) between dusk and early morning of the same night. Surely the thought of this should be enough to nauseate any normal man; not to speak of the practical certainty of contracting disease from such sources.

The "Prostituants."

Man is ready to apply the term "prostitute" to the woman who sells her body for pay; but he resents the use of the term "prostituant" for the male patron of this woman. But this is the term that is being fastened upon him by writers upon the subject. And he deserves to be designated by some such distinctive term, fully as much as does his female partner in venery. **There would be no prostitutes were there no prostituants. There would be no prostitution were there no prostituants.** As Dr. William L. Holt well says: "The fact that man established prostitution, and that he continues it chiefly for the satisfaction of his animal instincts; this fundamental fact that MAN, not woman, is responsible for this infamous institution, is too often forgotten. As Dr. Prince A. Morrow of New York happily says: 'The chief **malefactor** is the **male factor.**' He adds: 'If every prostitute now living were swept out of existence, it would only act as a temporary check to the social evil, and to the spread of venereal disease.' That is, a new army of prostitutes would immediately be recruited to satisfy the persisting demand; and they would very soon be infected with venereal disease by the patrons of vice, or prostituants, who are reservoirs of gonorrhoea and syphilis just as much as are their victims, the prostitutes."

The Male Factor Malefactors.

The same authority divides the patrons of prostitution into the following four classes: (1) Young unmarried workers, including all youths and men under forty who have to earn a living. (2) Young unmarried students, business and professional men

under forty, including all young men of the well-to-do class who are supported by their fathers or in some way get enough income to indulge freely in vice. (3) Single men of all classes over forty who are hardened habitues of vice. (4) Married men who for any cause whatever are not satisfied with their wives, and seek sexual intercourse outside of matrimony.

A Startling Presentation.

The following startling presentation of important facts regarding prostitution and venereal disease, made by Dr. B. S. Talmey, should be carefully considered by every person interested in the improvement of sexual morality and hygiene. Dr. Talmey says:

"If human sanitation and the universal intelligent use of venereal prophylaxis could banish venereal diseases from this planet, there would be no medical sex-problem, although there might still remain some sex-problems for the sociologists to solve. But venereal diseases are still here among us. If prostitution could be expelled from our earth, the generations following such a happy catastrophe would be free of venereal diseases. But as humanity seems to be now constituted, we shall have to wait a long time for the spontaneous disappearance of this plague. Even in the ideal state of society, dreamt of by our economic determinists, prostitution will still be in existence, as long as we continue to breed mental defectives. Only a small percentage of prostitution is due to economic conditions. In the great majority of cases it is the absence of every moral principle and will-power which determines the girls to embrace this unhappy profession. Dr. Pauline Tarnowsky found

that professional prostitutes are imperfect beings, affected by arrest of development, generally due to morbid heredity, and present mental and physical signs of degeneracy in accord with their imperfect evolution. They accept their abject trade agreeably, and do not want to change it. Laziness and absence of moral sense are the principal traits characteristic of the prostitute. Dr. Olga Bridgman found among a hundred and four sexually immoral girls, examined at admission at the State Training School for Girls at Geneva, one hundred and one (or ninety-seven per cent) feeble-minded, and only three normal.

What Investigation Shows.

"Dr. Edith E. Spaulding, Physician, Massachusetts Reformatory for Women, Sherborn, Mass., has completed a study of the mental and physical factors in the cases of 244 girls leading a life of prostitution. Of these 99 per cent had one of the venereal diseases, 50 per cent had both syphilis and gonorrhoea. Of the total number 60 per cent showed syphilis and 89 per cent gonorrhoea. The mental and environmental factors disclosed by this investigation are no less valuable and interesting. In only 15 per cent did environmental conditions alone seem to have determined the entrance into a life of prostitution; the remaining 85 per cent showed some underlying mental or physical defect. All these investigations tend to show that defective mentality is responsible for the presence of prostitution. Prostitution, therefore, will always be with us, as long as we allow mental defectives to propagate. With the presence of prostitution, the venereal scourge

will rage among us, **unless we can convince men to stay away from contamination.''**

Other Evil Physical Results.

But even aside from the question of the immorality of sexual relations with prostitutes—and even aside from the ever-present great liability and danger of venereal infection arising therefrom—there are other physical sources of harm to the man arising from such relations. In normal sexual relations there follows a sense of emotional satisfaction and content, which produces a corresponding physical condition of well-being, nerve-balance, equalized circulation, and general tonic effect. This sense of satisfied content tends to moderation in regard to further sexual actixity. There also develops a feeling of affection toward the mate, and a manifestation of the higher phases of love and companionship, all of which are reflected in physical conditions and health. But the very reverse of this is found to result from continued relations with prostitutes. Instead of the emotional satisfaction there is a sense of disgust arising from emotional outrage. Here we find a mental condition similar to that characteristic of the habitual masturbator—a feeling of disgust, loathing, and self-reproach, which is bound to be reflected in corresponding physical conditions. Such relations (again like masturbation) result in depression of the nervous system, feeling of mental dejection, and loss of self-respect and self-confidence. There is undoubtedly an evil mental result arising from the act of masturbation, although physically there is but little difference between that act and the normal act of coition—the psychic difference cannot be denied, and is almost universally acknowl-

edged. The psychic result of the relation with prostitutes is so similar as to cause serious thought and consideration. The more cultured the man, the greater is this psychic effect. Only the most brutish and animal man can persist in such relations without mental and emotional degeneration—for the normal sexual relations of such men are devoid of the higher attributes of affection or love, as a rule.

Psychological Results.

Moreover, sexual relations with prostitutes do not "satisfy" the man—his sexual appetite is not appeased. On the contrary, such relations act as an irritant, and urge him on to further efforts to appease and satisfy his physical desires—like salt water, they serve only to make the person who drinks still thirstier. Sooner or later, the man who makes a practice of associating sexually with prostitutes degenerates into debauchery, and often seeks abnormal relations in order to satisfy the artificial sexual appetite which has been created. Not satisfied with ordinary relations even with such women, the man seeks new and unusual sensual experiences, and frequently develops abnormal and perverted sexual habits and customs. The testimony brought out in the investigations of the various Vice Commissions in this country and abroad, as well as the facts brought out by medical authorities on the subject of abnormal sex-psychology, prove conclusively that the above statements are not exaggerated. Those physicians who are brought in professional contact with the inmates of houses of prostitution realize fully how actually abnormal, unnatural, and perverted are the great majority of the sexual relations taking place in such houses. It is

soon discovered that the physiological and psychological aspects of relations with prostitutes are overshadowed by the **pathological** aspect—for both the physiology and psychology of this form of sexual relationship shows strong indications of **abnormality** and **perversion**; physical and mental.

The Effect Upon the Moral Character.

Aside from the evil physical and mental effects upon the man frequenting the company of prostitutes, there is an undoubted evil and degenerating effect upon the general mental character of the man. This not alone because of the violation of certain accepted codes of sex-morality, civil or ecclesiastical, but rather because of the association and contact with women of the mental and moral calibre of the average prostitute; the familiarity with loose moral conduct and customs of living and action; and the general vicious environment of the house of prostitution. The average prostitute is not only a woman of "no morals," but is also usually more or less of criminal instincts and habits, and also frequently of a very low order of mental development—a mental and moral defective in many cases. The average prostitute will **steal** just as quickly as she will indulge in meretricious sex relationship; she is nearly always addicted to alcoholism and very often to drug-habits. It is a common remark among men frequenting such houses that "a fellow must get drunk before he can go through with the thing"; and the majority of habitual prostituants are more or less under the influence of liquor before they enter into relations with prostitutes likewise more or less "under the influence." **Even if the element of illicit sex-relations (with their evil physical and mental ef-**

fects, and liability to disease) were absent, it would still be a fact that the frequenting of the company of prostitutes, and houses of prostitution, almost invariably result in the degeneration of character, the loss of self-respect, the weakening of will-power, and the loss of true manhood. Prostitution is the pitch which will surely defile all those coming in close contact with it—and this even aside from the question of the "morality" or "immorality" of irregular sexual relations.

The Woman Pays.

It may be objected to that I have laid undue stress upon the disadvantages to the man likely to arise from his association with prostitution; and that I have not laid the necessary stress upon the "woman's side of it." To such objectors I would say that the "woman's side of it" is so appallingly plain and obvious that any remarks on my part could add nothing to the horror of the picture. The life of the prostitute is one in which the woman throws overboard all that makes life worth living for a woman—health, love, reputation, self-respect, all these are lost to the prostitute. Association with men whom she loathes and hates, but whose money she is forced to strive for (and often to steal as well); physical, mental, emotional, and moral degeneration; disease, impaired ability to attract patronage, gradual sinking deeper into the mire, descent in the scale of "class" in the world of prostitution, and an early and miserable death—this is the lot of the prostitute. Surely nothing can be added to the horror of the mere statement of the brutal facts of such a life!

One-Sided Repression.

As Dr. Holt truthfully says: "Man has always treated woman with contemptuous injustice, and so in every effort made to suppress the social evil, woman, the victim and tool of man, is always attacked as the chief offender. All repressive measures employed by the State, all sanitary regulations, and all 'moral crusades' have been directed against the woman alone. **Prostitutes** are fined and sent to the workhouse, while the **prostituants**, their more responsible and hence more guilty male partners, go scot free. This one-sidedness of repressive, sanitary, and punitive measures makes them not only grossly unjust, but illogical to absurdity." Verily "the woman pays," and pays with her life and all that makes life worth while. The prostitute perpetrates a crime on Society—but Society perpetrates even a greater crime upon her. What the Future shall bring to the prostitute, God alone knows! But whatever it may be, it must be better than her present condition and fate—for **worse** it could not be!

What Is the Remedy?

The subject of Prostitution must be considered and studied independently and apart from the general subject of Sex Morality. For, while unsettled and unadjusted sexual morality (or immorality) may be likened to a fever disturbing the social body, Prostitution, and all its attributes and accompaniments, must be regarded as a **cancerous growth** eating into the very heart of the race and poisoning its blood, which has so far been found impossible to cure or eradicate. Is it possible that some adjustment of general sexual morality will be found in the future, in which the **causes** of prostitution shall be

removed? Would it be cured by improved economic and social conditions, as claimed by the advocates thereof? Would a changed public opinion regarding Sex Morality (the establishment of a true Single Standard, whatever that standard might be) act so as to eradicate prostitution, as the sex-reformers of both schools claim? The historian points to the pages of history, upon which appears the record of prostitution having existed in spite of almost every possible kind of social conditions, and under almost every possible kind of standards of sexual morality —to him it seems that this evil is the dark side of the shield of Society, which must always be there. But, in spite of the past, Man dares hope, and look forward to the coming of the day in which this foul thing shall disappear from the body of Society; and in which the blood of the race shall run free from this poison which has for ages corrupted it. So mote it be!

"Less We Forget."

Remember, please, that in all that I have said regarding "prostitution" in this chapter, I have had always in mind the distinctive characteristic of prostitution, i. e., **"indiscriminate lewdness for hire."** Let us always be sure of our terms—certain of just what we mean. By following this course we shall able to reason more clearly, intelligently, and **justly**. The woman who "loves not wisely, but too well" is **not** a prostitute—though Society often forces her to become one. And, let us not forget, that **there would be no prostitutes unless there were also prostituants.** An old axiom of Equity is: "Let him who appeals for Justice, come before the tribunal with clean hands!"

PART XVII

BIRTH CONTROL

Every person who pretends to keep even fairly in touch with the current of modern thought, and who makes an effort to acquaint himself or herself with the great questions which are being discussed by the intelligent portion of human society, must be aware of the great and wonderfully increasing interest in the subject of the regulation of the size of the family, or, as it has become popularly known of late years, "Birth Control."

The Present Agitation.

Our daily papers contain many references to discussions on the subject held by leading clubs, associations, and other bodies of people; and to the legal proceedings instituted against enthusiasts who attempt to disseminate information on the subject contrary to law; and also communications from readers giving their respective views pro and con on the subject. Also many of the leading magazines and reviews of the country contain articles on the subject in question. There is no excuse for anyone seeking shelter in ignorance concerning this question, for it is well to the front of public attention, and is demanding settlement. In many circles, and parts of the country, there are movements underway having for their purpose the repeal or modification of the existing laws which make a crime of the dissemination of any information regarding the prevention of conception. People are taking sides on this question, and the lines are being drawn for a spirited

battle which sooner or later will finally decide this question once for all.

The Two Sides of the Contention.

In view of the importance of the question involved, and the interest which it is arousing, I have thought it well to include in this book a careful, unprejudiced statement of the general question, stating the general arguments advanced in favor of Birth Control, and the general arguments advanced against it. I shall strive to be impartial in this presentation. The question is one which every one of my readers should decide for himself or herself, after careful thought. All that I shall attempt here is to carefully and fairly present the two sides of the argument.

Contraception Not Abortion.

The discussion has evolved a new term, i. e., **"contraception,"** which is used in the sense of **"against** conception." A "contraceptive" agency is that which tends to prevent or obviate conception. And right here the opposing forces join issue. We find that in the minds of many persons the idea of Birth Control is practically identical with that of Abortion, whereas to the Birth Control advocates one of the principal arguments in favor of their contention is that **contraception prevents abortion. Abortion** means: "the premature expulsion of the human embryo or foetus; miscarriage." **Contraception,** on the other hand, means simply the prevention of the union of the male and female elements of reproduction, and, consequently, the preventing of the process which evolves the foetus or embryo. **Contraception is prevention; abortion is destruction.** There is a difference here as wide as the distance between

the two poles, it would seem. As Dr. William J. Robinson says: "In inducing abortion, one destroys something already formed—a foetus, or an embryo, a fertilized ovum, a potential human being. In prevention, however, one merely prevents chemically or mechanically the spermatozoa from coming in contact with the ovum. There is no greater sin or crime in this than there is in simple abstinence, in refraining from sexual intercourse."

Scientific Methods vs. Bungling Methods.

Another point of common misconception on the part of the public, which should be considered at the beginning of the discussion, is this: that the advocates of Birth Control are not trying to impress upon the race some new and heretofore unknown practice of rule of life. On the contrary, they are merely attempting to place upon a scientific basis, under cover and protection of the law, a subject which heretofore has been imperfectly known, and still more imperfectly and bunglingly practiced by the majority of married couples, and which is under the condemnation by the law, at least so far as is concerned the dissemination of information concerning the actual methods of contraception. It is the veriest hypocrisy to pretend ignorance of the fact that the great majority of the married couples in civilized communities know and practice to some extent contraceptive methods of some kind—usually imperfectly and bunglingly. One has but to look upon the families of married couples, and count the children, to become aware that at least some form of contraception has been known and practiced in many cases. This is particularly true of the more intelligent members of civilized society; here we find

large families of children to be the exception, and small families the general rule. Among the less intelligent people, the reverse of this condition is found.

The Existing State of Affairs.

No one who knows human nature, and is acquainted with the customs of married people can truthfully assert that he believes that the small families of children are the result of abstinence or continence on the part of the parents, except in very few cases. Rather is it a fact tacitly acknowledged by thinking persons that such married couples practice some form of contraception; or else commit the crime of abortion. Physicians in large cities are fully informed regarding the appalling facts concerning abortion; and many is the "respectable" family which has the skeleton of abortion in its domestic closet. **The question, then, with the majority of persons is not that of contraception vs. large families, but rather contraception vs. abortion.** The Birth Control propaganda is designed (1) to replace abortion and bungling attempts at contraception with scientific methods; and (2) to supply the latter to the classes of persons most needing the knowledge. No matter what view of the general question one may take, he should at least be frank enough to acknowledge the existing state of affairs, and to look at "things as they are" rather than ostrich-like to deny the existence of facts apparent to all persons whose eyes are open and who are not afraid to gaze at the truth.

The General Contention of Birth Control.

The general contention of the Birth Control advocates is well-stated by one of their leading med-

ical workers in the cause, Dr. William J. Robinson, as follows: "We believe that under any conditions, and particularly under our present economic conditions, human beings should be able to control the number of their offspring. They should be able to decide how many children they want to have, and when they want to have them. And to accomplish this result we demand that the knowledge of controlling the number of offspring, in other and plainer words, the knowledge of preventing undesirable conception, should **not** be considered criminal knowledge, that its dissemination should **not** be considered a criminal offense punishable by hard labor in Federal prisons, but that it should be considered knowledge useful and necessary to the welfare of the race and of the individual; and that its dissemination should be as permissible and as respectable as is the dissemination of any hygienic, sanitary or eugenic knowledge.

"There is no element of force in our teachings; that is, we would not force any family to limit the number of their children against their will, though we would endeavor to create a public opinion which would consider it a disgrace for any family to have more children than they can bring up and educate properly. We would consider it a disgrace, an anti-social act, for any family to bring children into the world whom they must send out at an early age into the mills, shops, and streets to earn a living, or must fall back upon public charity to save them from starvation.

"Public opinion is stronger than any laws, and in time people would be as much ashamed of having children whom they could not bring up properly in every sense of the word, as they are now ashamed

of having their children turn out criminals. Now, no disgrace can attach to any poor family, no matter how many children they have, because they have not got the knowledge, because society prevents them from having the knowledge of how to limit the number of children. But if that knowledge became easily accessible, and people still refused to avail themselves of it, then they would properly be considered as anti-social, as criminal members of society. As far as couples are concerned who are well-to-do, who love children, and who are well capable of taking care of a large number, we, that is, we American limitationists, would put no limit. On the contrary, we would say: 'God bless you, have as many children as you want to; there is plenty of room yet for all of you.' "

The Argument for Birth Control.

The general argument in favor of Birth Control may be summed up briefly in a few paragraphs—at least, I shall make the attempt to present the main general principles thereof in this way. There are many side-issues, of course, which must be passed over in such a brief summing-up; but I think that anyone carefully reading and considering the following presentation will have the general outlines of the argument clearly pictured in his mind. Here is my summing-up of the general argument in favor of Birth Control:

(1) Encouragement of Marriage. It is claimed that a scientific knowledge of contraception would speedily result in a large increase of marriages, particularly among those whose incomes are limited, and who have not been able to amass even the little "nest-egg" which they consider a married couple

should have as a basis for establishing a family. The increasing number of bachelors and unmarried women past thirty is undoubtedly largely due to the fear on the part of men and women regarding the support of a large family. Many men and women feel that they have enough to support both of them comfortably, with care and economy, and perhaps to provide for the one child or two children which they would like to have in time; but who are appalled at the thought of bringing into the world a large family of children for which they are not able to provide. They shrink from the thought of abortion, and doubt the efficacy of such imperfect contraceptive methods as they may be acquainted with. A scientific knowledge of the subject would give them an assurance of their control of the size of the family, and would lead to many a marriage which otherwise is out of the question.

(2) Earlier Marriages, and Curb on Prostitution. It is likewise argued that such scientific knowledge would promote early marriage, for the same reasons given in the preceding paragraph. This would not only add to the happiness of the individuals, and would promote the stability of the race; but would also tend to curb the evil of prostitution, illicit sexual relations, and general sexual immorality. It is needless to say that this would result, necessarily, in a decrease in the spread and existence of venereal diseases; and in an improvement of the general health of the race.

(3) Health of the Wives. It is also argued that scientific knowledge of contraception would greatly prevent broken-down health on the part of married women. Many a wife is in bad health—often in a state of chronic invalidism—resulting from having

had to bear too many children, or children in too close succession. Not only this, but such knowledge would prevent the shocking prevalence of shattered health caused by the horrible practice of criminal abortion. It is doubted whether anyone outside of medical circles can begin to even faintly realize the commonness of the practice of abortion among the well-to-do, and the fairly well-to-do; and the pitiful consequences resulting therefrom. No words of mine could exaggerate this evil and its consequences. Were any physician to tell one-tenth of what he knows on this subject, he would be reviled as a sensationalist. It is enough to say that in every large city there are hundreds, perhaps thousands, of unscrupulous persons (including physicians) who are kept busy every day in the year performing criminal operations to bring on abortion or miscarriage. Some women pay regular visits to these practitioners, and sometimes actually boast of the number of miscarriages they have had.

(4) Morality of Married Men. Many married men, particularly in the larger cities, indulge in extra-marital or illicit sexual relations, with prostitutes and others, not because they are especially depraved or licentious, but rather because they fear causing their wives to conceive and bear more children—the family already being too large to be done justice to. This argument may be "pooh-poohed" by those not familiar with the facts of the case; but here too the family physician could throw much light on a dark subject.

(5) Justice to the Children. It is claimed that a scientific knowledge of contraception would prevent the injustice to children which is now only too obvious. The child brought into the world, unwanted,

undesired, unprepared for, unprovided for, is handicapped from the very start. Dr. Robinson well says on this score: "The responsibility of bringing a child into the world under our present social and economic conditions is a very great one. The primitive savage or the coarse ignorant man does not care. It does not bother him what becomes of his offspring; if they get an education, if they have enough to eat, if they learn a trade or a profession, well—if they don't, also well; if they achieve a competence or a decent social position, he is satisfied; if not, he can't help it. God willed it so. But, on the other hand, the cultured, refined man and woman look at the matter differently. The thought of bringing into the world a human being which may be physically handicapped, which may be mentally inferior, which may have a hard struggle through life, which may have to go through endless misery and suffering, fills them with anguish. * * * We see about us millions of working men and women who go through life, from cradle to grave, without a ray of joy, without anything that makes life worth living. In the higher classes we see a constant, hard, infuriated struggle to make a living, to make a career, and the spectre of poverty is almost as unremittingly before the eyes of the middle and professional classes as it is before the eyes of the laborer. And all over we see ignorance, superstition, beliefs bordering on insanity, hardness, coarseness, rowdyism, brutality, crime and prostitution; prostitution of the body, and what is worse, prostitution of the mind, the hiding or selling of one's convictions for a mess of pottage. And our prisons, asylums, and hospitals are not decreasing, but increasing in numbers and inmates. And the stand-

ing armies and navies that crush the nation's backs are not signs of sanity, of goodness, of a high order of civilization.

"It is my sincerest and deepest conviction that we could accomplish incomparably more if only a small part of the energy and money now spent on philanthropic efforts were expended in teaching the women, the married women of the poor, how to limit the number of their children; in other words, how to prevent conception. It would work a wonderful reform in the lives of the poor, and our slums would be metamorphosed in ten years. * * * It is we who are to blame now for the large families of the poor, and for this reason we are morally obliged to give them the financial and medical aid that they demand. But when effectual means are put into their hands for limiting the number of their offspring, then they, and not we, will be to blame if they do not make use of them. * * * The rich and the upper-middle classes, those to whom several children would be the least burden, are quite familiar with the various means of prevention. The poorer middle classes use preventives recommended by their friends; these preventives sometimes succeed, sometimes fail, and sometimes ruin the woman's health. While the very poor, the wage-earners, those who can least afford to have unlimited progeny, knowing of no means of prevention, go on breeding to their own and to the community's detriment. The result, as you can plainly see, is a general lowering of the physical and mental stamina of the race. For if the cultured and the well-to-do do not breed, or have only a few children, while the poor and the ignorant go on having a numerous progeny for which they cannot well provide, and which they cannot af-

ford to educate properly, it stands to reason that the percentage of the uneducated, the unfit and the criminal, must go on constantly increasing. And this is something that no lover of humanity can look at with equanimity."

The Argument Against Birth Control.

And this, then, is a brief summing up of the main arguments in favor of Birth Control, i. e., the dissemination of scientific knowledge of contraception. Surely the argument is a strong one. What are the arguments advanced against it? I shall here try to state fairly the principal arguments of those opposing Birth Control, accompanied by a brief rejoinder to each argument, which rejoinder must be considered with it if we would be fair. Here follows the brief statement of the arguments against the spreading of the knowledge of contraception, together with the rejoinder thereto.

(1) **Is it Contrary to Religion?** One of the most common arguments advanced against Birth Control is **that it is contrary to religion.** By this is doubtless meant that it is contrary to the teaching of "the Church," usually meaning by that term the Roman Catholic Church, for so far as I know there are very few, if any, other religious denominations in this country who have positive and specific laws against the practice of contraception; and, so far as I know, it forms no part of the teachings of the New Testament. Dr. Robinson says: "I know of no place in the Bible where the prevention of conception or limitation of offspring is prohibited. I do not claim to be a great student of the Bible, but when I spoke recently at St. Mark's Church this point was brought up, and the minister said distinctly that he did not

know, at least could not think at the time, of any place in either the Old or the New Testament which contained anything condemning the use of contraceptives." That the Roman Catholic Church does condemn, and very vigorously too, the use of contraceptives, is an undoubted truth; in fact, that Church places contraception in the same category as abortion—and both in the same class as infanticide, or child-murder, I believe.

But, the rejoinder, comes readily: "well, what of it?" Our laws and customs are not governed or bound up with the edicts of the Catholic Church, or of any other Church; the difference and conflict between our laws and customs regarding divorce, and remarriage of divorced persons, is a striking example of that fact. If the members of the Church in question, or any other, conceive the practice or teaching of contraception to be contrary to the religion in which they believe, they have only to adhere to the said religious teachings, and refuse to learn anything about the teachings of Birth Control —that is a matter entirely for the exercise of their own judgment and dictates of conscience; their religious liberties are in no way affected. But, that forms no reason why others who are not so governed by the precepts of the Church should be deprived of scientific knowledge regarding contraception, any more than such are governed by the teachings of the Church concerning divorce and remarriage. The Church, in fact, does not recognize civil marriage as "true marriage"—but the laws of the land, and the majority of the people thereof, do recognize civil marriage as valid.

Religion is entirely a matter of individual belief and faith, and binds no one not agreeing with its

precepts. There is no union of Church and State in this country; and we are not under the jurisdiction of the Church regarding matters of conscience or conduct, unless we voluntarily so place ourselves under it. The argument against Birth Control which is based upon the edicts or precepts of the Church is no true argument, for the reasons just given; and therefore must be dismissed by those who base their judgments upon science, reason and common-sense rather than upon the dogmas or laws of the Church.

(2) Is it Contrary to Morality? Similar to the above so-called argument is that which holds that Birth Control is immoral. Only those who have become acquainted with the real meaning of the term "moral" will be able to pass rationally upon this question. I shall not attempt to argue it, of course, as I am merely presenting the two opposing sides of the case. But I insist that reason dictates that the "morality" or "immorality" of an action or rule of conduct depends upon the question of whether the same is harmful or hurtful to the individual, other individuals, or the race in general. As to whether Birth Control is injurious, harmful and therefore "immoral" in this sense; or whether it is helpful, beneficial, and "moral" for the individual and the race, is a question which each individual must decide for himself after familiarizing himself with the facts and arguments presented by each side of the controversy; which facts and arguments I am here endeavoring to state fairly and without prejudice.

(3) Does it Tend Toward "Race Suicide"? A favorite argument of the opponents of Birth Control is that it tends toward "race suicide," and destruction of the race. Those opposing Birth Control

claim that if practiced to any great extent it will eventually cause the race to die out and disappear from the face of the earth. The argument is a legitimate one, and requires careful consideration.

The Birth Control advocates rejoin that reason and experience show that such effects will not follow a general knowledge of contraception, and the rational practice thereof. They point to the fact that the instinct of parenthood, the love of children, and the desire for offspring and survivors of the family, are too firmly rooted and grounded in human nature to be seriously affected by such knowledge and practice on the part of the race. They point to the fact that in many families practicing contraceptive methods there are found one or more children; and that such children, as a rule, are better cared for and provided for than in the case of the families who bring children into the world without thought or reason. Birth Control will not do away with children, but will merely regulate their number to rational limits, and at appropriate intervals between births. Moreover, it is claimed that while the birth rate among such persons may be smaller, **the death rate also is smaller.** And, at the last, it is the number of children that **survive** that counts with the race, not those who are merely **born.**

The fact that many persons consult physicians for a cure for sterility, and go to great trouble and expense to further the bearing of children; and the fact that many childless couples adopt children rather than to have a childless home; are facts which go to prove that there is not much danger of the parental instinct dying out. It is the experience of physicians generally that the patients who desire information regarding contraceptive methods are

rather those who have already as many children as they can well take care of, and not those who wish to escape parenthood in toto. We are constantly reminded that the size of the average family is much smaller than it was a hundred years ago—but still the race is increasing rapidly, owing to **the decreased death rate** resulting from a better knowledge of hygiene and medicine. Moreover, it is also claimed that the "old time large family" frequently had one father and several mothers—the husband marrying several times in order to replace with a new wife the old wife who had broken down and died from overwork and excessive child-bearing.

In Holland, in which Birth Control is recognized by law, and legally sanctioned and even encouraged among those who are not able to support large families, **statistics show that the population is increasing more rapidly than before**, owing to the decreased mortality of infants and young children arising from the better care of those who are born. Dr. Robinson, says on this point: "Here we have a whole country, Holland, in which the prevention of conception is legally sanctioned, in which the use of preventives is practically universal—and is this country dying out? On the contrary, it is increasing even more rapidly than before, because we have this remarkable and gratifying phenomenon to bear in mind, that **wherever the birth rate goes down, the death rate goes down pari passu, or even to a still greater degree.** This can be proven by statistics from almost every country in the world. For instance, in 1910 the birth rate in Holland was 32, and the mortality 18; in 1912 the birth rate fell to 28, but then the mortality rate fell still lower, namely to 12, so we see an actual gain in population, instead of a

loss. And the physical constitution of the people has been improving. * * * And in New Zealand, where the sale of contraceptives is practically free, the birth rate is now 20 and the mortality rate is 10. Does that look like race suicide? On the contrary, there is a steady increase at the rate of ten per cent, while sickness and death of children, with their attendant economic and emotional waste, are reduced to a minimum."

Not only are the children of small families as a rule better cared for, from economic reasons easy to discern; but it is also a fact that the health of the mothers is far better, and consequently the health of the children when born is better on the average. Look around you at the families who boast of having had eight, ten, and twelve children born to them, and you will generally see a frightful percentage of deaths of infants and young children to bring down the number of the survivors. Dr. Alice Hamilton in "The Bulletin of the American Academy of Medicine" for May, 1910, reports that she investigated the families of **sixteen hundred wage earners**, and found the following **Death Rate per 1,000 Births** among them:

Families of 4 children and less....118 deaths per 1,000 births
Families of 6 children .....267 deaths per 1,000 births
Families of 7 children .....280 deaths per 1,000 births
Families of 8 children .....291 deaths per 1,000 births
Families of 9 children or more....303 deaths per 1,000 births

Dr. Hamilton sums up her investigation as follows: "Our study of 1,600 families of the poorer working class shows that child mortality increases proportionately as the number of children increase, until we have a death rate in families of 8 children and over, which is **two and a half times** as great as that

in families of 4 children and over." I have never seen the statistics of the Birth Control advocates seriously contradicted or refuted by their opponents, the latter generally being content with general charges, statements, and denunciations.

I shall pursue this phase of the discussion no further. I think that I have given the gist of the argument on both sides. Decide for yourselves.

(4) Does it Tend Toward Immorality Among the Unmarried? One of the strongest arguments against the knowledge of Birth Control is that it would tend to increase immorality among unmarried people, particularly the young people. The argument is based upon the idea that many unmarried people who would otherwise indulge in illicit sexual relations are now restrained by reason of the fear of conception ensuing. As Dr. Robinson somewhat brusquely states it: "They are convinced that what keeps our girls and other husbandless women chaste is the fear of pregnancy and nothing else. In other words, they openly acknowledge that our entire adult womanhood is mentally unchaste, and what keeps a large proportion of them from physical unchastity is not morality but the fear of consequences."

I know of no better way of stating the rejoinder to this argument than to quote from Dr. Robinson, who has made an exhaustive study of the subject, and who says: "Leaving out the answer that virtue that needs continuous guarding is scarcely worth the sentinel, my answer is that the fear of pregnancy is not the chief deterrent. What keeps most of our unmarried women chaste is the general bringing up, the general and religious education, the custom of the country, hereditary influence, and the genera-

monogamous tendency of the male. Of a certain percentage of the female population all these factors exert no influence **now**, and the only result the knowledge we advocate would have is that illicit relations would be entered upon with less terror, perhaps, with less anxiety than they are now, **but far from increasing immorality would diminish it.** The fear of pregnancy does act as a deterrent in a large number of cases to the performance of coitus in the natural, normal way, but instead of that it leads to numerous perversions of the sexual act, which are as a rule, extremely injurious to the health of both partners. * * * I consider **sexual perversions,** entered into out of fear of pregnancy, to be more immoral than natural relations. And, if some women are bound to have illicit relations, is it not better that they should know the use of a harmless preventive than that they should become pregnant, disgracing and ostracizing themselves, and their families; or that they should subject themselves to the degradation and risks of an abortion; or failing this, take carbolic acid or bichloride, jump into the river, or throw themselves under the wheels of a running train."

I leave the matter for the exercise of your own judgment upon the opposing arguments and facts advanced.

(5) Is it Injurious to Health? Some medical authorities have claimed that the use of contraceptives is injurious to the health of the woman, giving a long list of physical and mental ills held to have been caused thereby. The rejoinder of the other side is that such authorities have merely stated the evil consequences of abortion, on the one hand, and perverted methods of sexual relations on the other hand

—both of which practices Birth Control is held to obviate and do away with. On the other hand, the advocates of contraception claim that there is no evidence whatsoever to indicate that the use of scientific contraceptives is in the least injurious to the health of the woman; although they admit that the use of certain chemicals and mechanical methods which many inadvisably use for this purpose undoubtly results in physical harm. Dr. Robinson says: "I challenge any physician, any gynecologist, to bring forth a **single** authenticated case in which disease or injury resulted from the use of the modern methods of prevention. I know they cannot do it."

The best medical opinion seems to sustain the contention of Dr. Robinson regarding this point. I leave the matter for the judgment of the reader.

(6) Is it Unnatural? Another argument sometimes advanced against Birth Control is that it is contrary to nature, unnatural, and therefore wrong. The rejoinder to this is that, strictly speaking, the use of contraceptives **is** unnatural, i. e., not indicated by nature, or contemplated in her processes; but that, likewise, nearly all of our modes and customs of living are likewise. For instance, in this sense it is "unnatural" to cook food, to wear clothes, to live in houses, to ride in conveyances, etc., etc. Strictly speaking, our entire lives are "unnatural"—and if we are to "Return to Nature" in one thing, why not in all things. For that matter (as I have brought out in other parts of this book) it is probably "natural" for living creatures to indulge in the sexual relation only for the purpose of procreation, and at the times which nature indicates for such relations and purposes. The question is whether the hu-

man race should adhere only to the purely and unmistakably "natural" relations between the sexes, or whether it should accommodate itself to changed conditions and modes of living. At any rate, it is urged, why draw the line of "naturalness" at this particular point of the circle?

I leave this phase likewise for your own judgment.

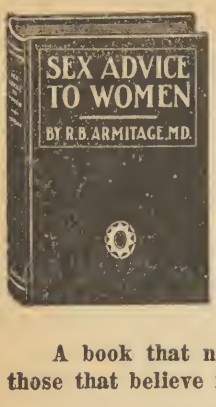
My Own Opinion.

While adhering to my expressed intention to merely state the opposite arguments, and not to take sides in the controversy, I wish to put myself on record as saying that over and above the noise of the tumult and the smoke of the battle I see and hear one particular fact which I consider worthy of thought. I refer to the fact that most of the civilized portion of the race—at least of the educated and cultured portions of that portion—actually do this day practice some form or degree of the limitation of offspring; this fact cannot be denied by any honest observer. This being so, does it not seem that the race should fairly and squarely, honestly and frankly, face this question, and decide whether or not such practices and rule of conduct are "right" or "wrong"—"moral" or "immoral." If the decision is against the practice, then it should be vigorously denounced, and all honest people should refrain from it. If, on the contrary, the decision be that the practice is justified, then in the name of Truth, why should not the light be turned on the subject? Why should we not throw aside the mask of cowardly hypocrisy, and stand before the world showing ourselves as just what we are? It seems to me that the real "immorality" about the whole matter lies in the present practice of doing one thing

in private, and condemning the same thing in public —of tacitly holding that the same thing is "**all right for ourselves, but all wrong for the other folks.**"

Let us forsake the Shadow, and come out into the Light! I trust that whatever else you have found in this book to like or dislike, you will at least credit me with endeavoring to practice and to preach **HONESTY OF THOUGHT AND EXPRESSION!**

Finis.



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Secrets of Past and Future Human Creationism

Mystery of the Sexes

WITH CHAPTERS ON THE

Sexual Evolution of the Human Race, Hermaphrodites, Secrets of Sex Control, Sex Predetermination

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Explaining the physical law influencing sex in the embryo, and giving directions how to produce male or female offspring at will

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By Col. Francis H. Buzzacott, F. N., A. G. S.

"When true philosophy begs to be heard, the Wise, the Incredulous, oft refuse to listen."—Buzzacott.

This work treats of past and future problems of human breeding or creationism (eugenics), showing how the present separated sexes—males and females—were derived by evolution from original Bisexual Man,—a being having the attributes and powers of both sexes combined in one,—and how they shall ultimately be reunited in the perfect man or supreme body again. It contends that present differentiation of sexes is the result of degeneration—in which one separate sex has been abnormally developed at the sacrifice, loss or abortion of the other,—and that through proper and scientific regeneration of the vestigial organs and aborted functions now possessed by both sexes, a perfect superhuman Bisexual Being will ultimately be produced, having within itself the power of self-perpetuating its own individual existence—(Immortality). Finally it portrays a state of future perfection of the human race in which the ideals of social science and sexual equality will be realized. A state in which Bisexual beings will meet on terms of equality, community and fraternal progress, and humanity overcome those present adverse and perverse conditions, evils, which now confront the human races: and man of the future ages reach a superhuman and supernatural intellectual state, or the final limit of human perfection—and last, but not least, it describes and illustrates the new types of human or bisexual beings on which the work is authoritively based to such a masterly scientific extent that absorbs men of science, history and eugenics. Eminent authorities pronounce this work a veritable epitome of research on these special subjects, inasmuch as it cites scientific records on each page and chapter.

Has it ever occurred to you that the two present sexes could be combined in one supreme body or individual, and that such would represent an independent superior individual to that of the present two distinct sexes which are merely dependent creatures?

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"Home life is fast breaking up."
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